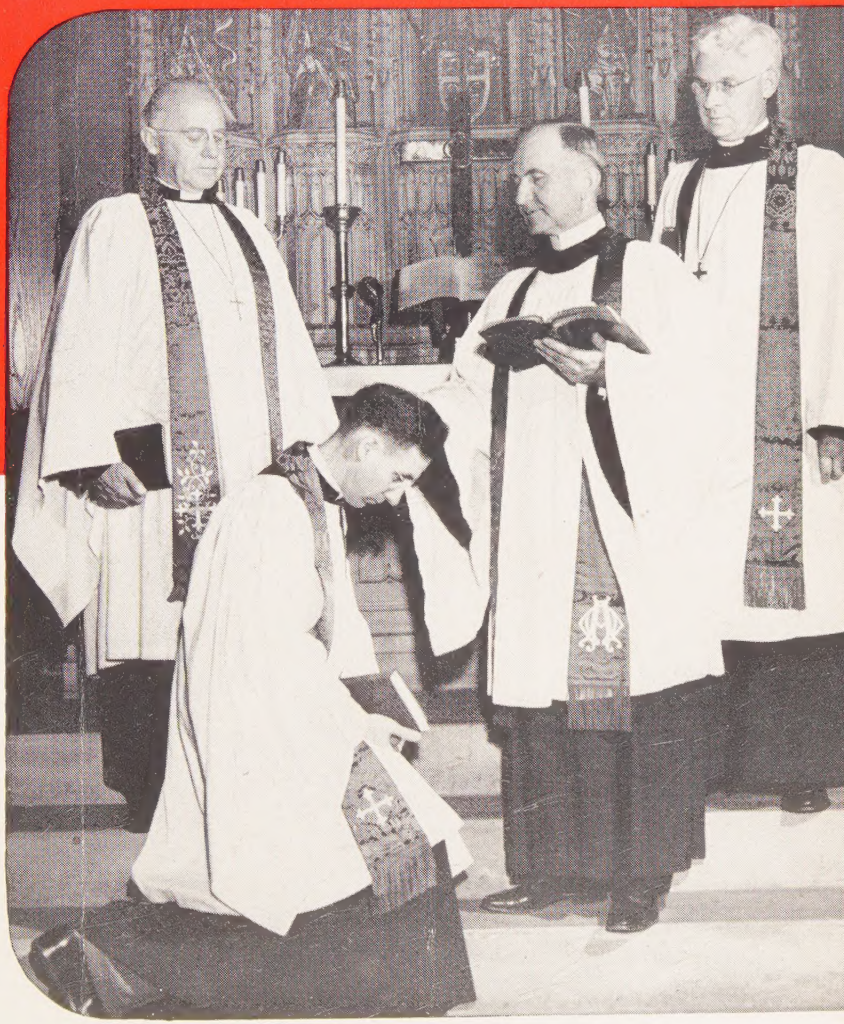
The LUTHERAN



INSTALLATION IN OHIO

Synod gets Pastor Buhl to be its mission superintendent

Vol. 33, No. 5

NOVEMBER 1, 1950

5 CENTS

Hate Spreads Like Fire

RECENTLY AS I was driving along a country road I stopped at the sight of a burning farmhouse to see if I could be of any assistance. I noticed the old owner, work-worn and poorly clothed, staring at the burning inferno which had been his home. His face was troubled and sad as if he were gazing upon a departed loved one.

"I have lived in this house for more than 50 years," he remarked to me. "Sure's hard to watch it burn and stand here and not be able to do nothin' about it."

"Wasn't the fire discovered in time or wasn't enough water available?" I asked.

"We were all workin' in the field," he told me. "The whole roof was afire before we saw it." For a few moments he was silent and then he continued, "You know, as I've been standing here, I've been thinkin' about how everything that happens to you, even something as bad as this, can teach you a lesson."

"You see a lesson in the burning of your home?" I questioned dubiously.

"Yes," he commented. "The fire couldn't be brought under control because it already had spread too far. In that I see a lesson for the whole world. If we would but practice His Gospel of love before the fire of hate spreads too far, we could save the world from another war. Once the forces of hate get out of control, they'll spread like this fire and bring an atomic war which, like this fire, will leave nothin' but ruins."

KATHERINE BENION

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders
Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $2.50 a Year. Copyright, 1950, by United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

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COVER PICTURE: In steadily growing industrial cities as well as in smaller communities the Lutheran Synod of Ohio is busy with a vigorous church-planting program. This fall a new superintendent of home missions was installed, the Rev. Albert H. Buhl. Installation was conducted by Ohio Synod President George W. Miley and Dr. Frank F. Secrist of Dayton, president of the synod's board of home missions. Installation was in Trinity Church, Akron, where the Rev. Mr. Buhl had been associate pastor. In cover picture (right) is Dr. Fred C. Wiegman, pastor of Trinity Church.

THE CHURCH IN THE NEWS

Ballot battle

Church leaders in Arizona, California and Massachusetts were working this week to insure the defeat of proposals to legalize gambling. In these states at the Nov. 7 elections the voters will have to decide whether they want profits from gambling to be used for paying old-age pensions.

The California proposal is to license a half-dozen varieties of gambling—lotteries, slot machines, off-track bookmaking. Income collected by the state would help pay pensions for the aged and blind. "Reduce your taxes at least 25 per cent," friends of the gambling bill were telling voters.

The proposal is a "brazen and diabolical scheme for fooling and deceiving the people," said a committee of Protestant, Roman Catholic, and Jewish clergymen and laymen.

In Arizona the bill coming up for a decision on Nov. 7 would legalize almost all gambling—casinos, slot machines, card rooms, bookmaking with the state taking 9 per cent of the total income of gambling houses. The Massachusetts proposal is to establish a state lottery to help pay $75 a month minimum to needy people over 62 years old.

Thirty thousand posters attacking the lottery had been distributed by the Massachusetts Council of Churches. Roman Catholic leaders were opposing the plan. Vicar general of the Roman Catholic diocese of Springfield, the Rev. George Connor, said, "I'll do everything in my power to stop it."

Churchmen against crime

Politicians and policemen were tied up tight with the gamblers in a half-dozen of the biggest U.S. cities. Senate investigators (Kefauver committee) had uncovered startling facts.

In New York City five police chiefs hurriedly resigned. Philadelphia Police Inspector Craig D. Ellis committed suicide. Miami, Chicago, Kansas City, Los Angeles were echoing with the discovery of crime conspiracies.

Chicago pastors spoke loudly from their pulpits. They wanted people to vote "for good government" on Nov. 7. The Chicago Church Federation proposed that a non-partisan committee of citizens be appointed to screen all appointments to key positions in the police department.

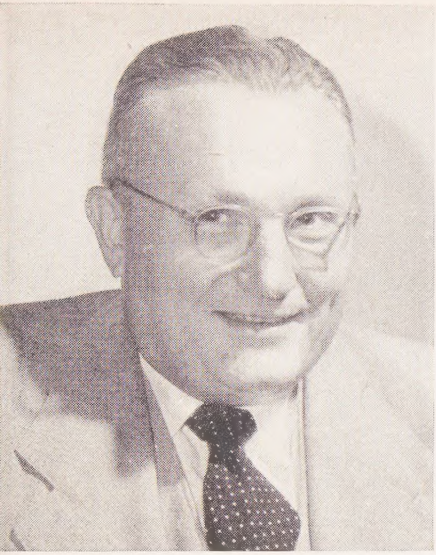
The *Christian Century* thought that some church group—perhaps the National Council of Churches—should call "a national conference to mobilize the churches for education and action against the moral evil of gambling." There will be pressure on the legislatures of 44 states in early 1951—it is predicted—to remove restrictions on gambling.

"There is now no longer a doubt that the crime situation constitutes a national emergency," said Methodist Bishop Wilbur E. Hammaker. "The existence of this underworld of preying gangsterism is a challenge that can no longer be ignored."

Religion and politics

Letter-writers in the Des Moines (Iowa) *Register* last month were looking into the question of which U.S. political party can be considered Christian. George C. Chatterton confessed in the "Letters from Readers" column of The *Register* that he couldn't see "how a Christian can be a Republican."

Christians have "subscribed to the idea that we are in considerable measure our



ALC PRESIDENT

Dr. Henry C. Schuh, elected last month by the American Lutheran Church, takes office January 1, 1951. He succeeds Dr. Emmanuel Poppen, aged 76, who has been church president for thirteen years

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brother's keeper," pointed out Mr. Chatterton. Republicans, he said, who have attacked the idea of the welfare state now want to go home and leave the man waylaid by the robbers on the Jericho road, saying, like the Pharisee, that is no affair of ours."

Mr. L. M. Hall resorted to irony in his reply. He has "been deluded all these years in trying to be both a Christian and a Republican," he said. Now that he has been shown the light he will try "to measure up to the standards set by such great spiritual leaders" as Pendergast of Kansas City, Hague of New Jersey, Frankie Costello.

Protestant doubts

Protestants were very skeptical of the new Roman Catholic dogma that Mary had ascended to heaven. Roman Catholics were trying to explain why they are now required to believe something the Bible says nothing about.

This is "an excellent illustration of the weight which the Catholic Church puts on oral tradition," explained a news bulletin from the National Catholic Welfare Conference. The Bible is an excellent record of some of the teachings of Christ, said NCWC, but there are other teachings which were not written in the Bible.

A British churchman who was not convinced by Roman Catholic explanations was Dr. Cyril Garbett, archbishop of York. He said "the claim of Christianity as a historical religion may be prejudiced if pious belief with no historical support is treated as a fact of history in the same sense as the resurrection of Christ."

There would be from 500 to 750 Roman Catholic bishops and archbishops in Rome on Nov. 1 for the "once in a lifetime" event when a new dogma is proclaimed. Protestants, 433 years after Martin Luther nailed his theses to the church door in Wittenberg, would be mildly curious about the Roman spectacle.

Lutherans are busy in Japan

Nobody could be sure how long the Japanese would be so willing to listen to Christian missionaries as they are now. While conditions are highly favorable, Lutherans of America had been losing no time in getting over there.

This month more than 100 U.S. Lutherans were on the field (largest number before Pearl Harbor, 25). Seven American churches were setting up stations in Japan alongside those where the ULC has worked since 1895.

First Augustana Church missionary arrived in Japan Sept. 11 to begin work in

Hiroshima (one Augustana missionary, Miss Ethel Akins, has been at the ULC school in Kumamoto but will transfer to the Augustana staff). Four more Augustana workers arrived in Japan after Sept. 11. Two have been sent by the Suomi Synod. Missionaries have been sent by the Evangelical Lutheran Church, United Evangelical Lutheran Church, Lutheran Free Church, the Lutheran Brethren, plus three mission societies in Norway and one in Finland.

All Lutherans of America (except Missouri Synod) have agreed to plan their work co-operatively through a "Joint Committee on Japan" which was organized Sept. 21. In Japan there is a Lutheran Missionary Conference in which all except the Missouri Synod are represented. Missourians, working alone, were planning this month to increase their Japan staff by 200 per cent—sending 20 more missionaries and 20 students.

Want peace, Soviet style

In splendid vestments the leaders of all the churches in the Soviet Union sat in the front row in Moscow's Hall of Mirrors. Russian Orthodox spokesmen wore ecclesiastical robes and jewel-studded crosses. Leaders had come from the Georgian Orthodox Church, the Church of Armenia, along with Moslems and Buddhists from distant areas of the USSR.

Roman Catholic chancellor of the Kaunas diocese in Lithuania spoke briefly. Catholics of the world should be "united behind the peace movement headed by the Soviet Union, and thus avert a world war," he said. Lutherans listed as "archbishop of Latvia," Gustav Turs, and "archbishop of Estonia," Jan Kiivit, were among those present.

(Lutheran archbishop of Estonia, Johan Kopp, fled to Sweden in 1944 when Russians occupied his country, and the archbishop of Latvia, Teodor Grunbergs, is in a DP camp in Germany.)

Jan Kiivit, mentioned as "archbishop of Estonia," was a pastor in Virumaa when the Russians arrived. His father-in-law, Provost Warik, and the provost's son who was also a pastor, were killed by the Russians in 1941.

Fritz is Georgia-Alabama president

Dr. Charles E. Fritz was elected president of the Georgia-Alabama Synod on Oct. 18. A special meeting of the synod was held to name a successor to Dr. Charles A. Linn who died Sept. 11.

Dr. Fritz had been pastor of Ebenezer Church in Columbia, S. C., from 1940 to 1949. Last year he went to Atlanta to organize a mission congregation. He is 59 years old, a graduate of Lenoir Rhyne College, Chicago Seminary, and has been pastor of congregations in North and South Carolina, Indiana, Wisconsin.

NCCCUSA welcomes ULCA

"Another important step to strengthen the united impact of Christian forces in the nation," said Dr. Luther A. Weigle when United Lutherans voted at Des Moines last month to become members of the National Council of the Churches of Christ in the U.S.A. Dr. Weigle is chairman of the NCCCUSA planning committee.

Headquarters of the new council—to be organized Nov. 29—will be in New York City, Washington, Columbus, or Chicago. These four are being considered, said Dr. Earl Adams, the planning committee's executive secretary.

Twelve hundred official delegates and alternates, plus 5,000 visitors, are expected in Cleveland when the first NCCC USA convention is held. Sessions open Tuesday evening, Nov. 28, close Dec. 1. Speakers will include W. A. Visser 'T

Hooft of the World Council of Churches, Toyohiko Kagawa of Japan, ULC President Franklin Clark Fry, and (maybe) President Harry Truman.

Congregations of the 29 denominations entering the council are being invited to hold services of prayer for the success of NCCCUSA on Sunday, Dec. 3.

Verdict

Forty-seven-year-old law requiring the reading of at least five verses of the Old Testament in New Jersey public schools was upheld in mid-October by the state supreme court. The Old Testament, said the court, "is not a sectarian book when read without comment."

The Jersey law also permits praying the Lord's Prayer in public school, but does not require this. "We find nothing in the Lord's Prayer that is controversial, ritualistic, or dogmatic," said the court. Justice Clarence E. Case, who wrote the court opinion, said that "while it is necessary that there be a separation between church and state, it is not necessary that the state should be stripped of religious sentiment." He said it is of the highest importance to the nation that people continue to believe in God.

CHEY isn't over

By mid-October the total pledged in the Christian Higher Education Year appeal for ULC colleges and seminaries was $6,757,421. That is 12 per cent beyond the $6 million goal.

But the appeal won't be concluded yet, the United Lutheran convention in Des Moines had decided. Nineteen synods have pledged 100 per cent or more, which means that the schools they support are likely to get the full amount scheduled for them in the CHEY plan. But the colleges and seminaries of other synods won't get their full amount unless 100 per cent is reached in all synods.

To date it seems certain that Hamma

REPORTING ON CHEY

Dr. Rees Edgar Tulloss, director of the Appeal, announces success to convention

Divinity School and Southern Seminary will each get $75,000 or more. Newberry College will have more than its allotted $138,000, Wittenberg College will get considerably more than the scheduled $474,750, and Lenoir Rhyne way over its $144,000. Roanoke should receive $86,000 or more, and Thiel $375,000.

There is still doubt about the others. Eight synods that have not yet reached 100 per cent expect to get there before the appeal ends. Five synods think they can't make it. Careful estimates throughout the ULCA now indicate that a total of $7,335,648 will be pledged for CHEY before the end of 1950.

CHEY — MID-OCTOBER REPORT

Synod	Amount	Per cent of Goal
North Carolina	$ 676,234	370
Michigan	163,499	341
Canada	219,500	167
California	114,089	155
Kentucky-Tennessee	45,673	147
Georgia-Alabama	36,746	136
Ohio	556,845	133
South Carolina	168,740	128
Nebraska	117,329	128
Indiana	124,646	114
Rocky Mountain	19,626	112
Virginia	118,251	112
Illinois	282,702	104
Florida	15,318	102
Iowa	87,027	102
Mississipppi	2,006	100
Pittsburgh	450,000	100
Slovak Zion	20,000	100
West Virginia	26,063	100
Kansas	46,502	98
Penna. Ministerium	1,107,313	96
New York	679,820	91
Maryland	244,795	89
Midwest	66,820	89
Northwest	289,474	88
Pacific	23,108	87
Central Penna.	759,879	84
Texas	24,600	73
Nova Scotia	11,675	69
Western Canada	35,756	65
Wartburg	47,185	54
Icelandic	1,200	10
Special	175,000	
	$6,757,421	113

Decisions at Des Moines

To Central and South America a heavy tide of Lutheran refugees from Europe had been flowing. To help Latin Americans establish churches the United Lutheran Church at its Des Moines convention last month endorsed a proposal for a "Division on Co-operation with Latin America" in the National Lutheran Council.

The mixed marriage problem—especially the marriage of a Protestant and Roman Catholic—will get two years of study, and a report to the next convention. The Board of Social Missions was asked to consult with pastors and congregations as widely as possible about this problem during its study. . . . Editor of THE LUTHERAN was re-elected by a near-unanimous vote (502 to 14). He said, "I take this to mean that you want candor and direct speech in your church paper. There may be differences of opinion among us, but you don't want them muffled in evasive language. . . ."

No argument developed on the explosive question of the establishment of English-language mission congregations by "linguistic synods"—those which at least formerly conducted most of their work in foreign languages. This subject was deferred for consideration until the 1952 convention, since the Wartburg Synod has announced it will take the problem to the Commission of Adjudication (the ULC Supreme Court). A Midwest Synod officer indicated that this synod would join Wartburg in making the appeal. . . .

A call to pastors to enroll as chaplains

in the armed services was given at Des Moines. There are now 280 ULC chaplains in the armed forces, it was reported. More are needed.

Elections at Des Moines

Nobody in the Kansas Synod could remember any clergyman of that synod ever being elected to a ULC board. The Midwest Synod, said Dr. Lorin Wolff, was in the same situation.

Delegates voting at the 1950 convention straightened up the situation promptly. Pastor George Whittecar of Tulsa, Okla. (Kansas Synod), was elected to the Board of Social Missions. Dr. T. Benton Peery of Wichita, Kan., and Dr. Lorin Wolff of Lincoln, Nebr. (Midwest Synod), were elected to the Board of Foreign Missions.

In 1948 every Canadian nominated to a board had been defeated. In 1950 three were elected: Mr. Alvin Metzger of Hanover, Ontario, to the Board of Foreign Missions. . . . Dr. H. T. Lehman of Waterloo, Ontario, to the Board of Social Missions. . . . Mr. Carl N. Weber of Kitchener, Ontario, to the Board of Publication.

The convention adopted a by-law amendment providing that nominating committees shall take "synodical representation" into account in drawing up lists for future elections.

Restored to the boards was the right (taken away from them in 1946) to indicate by asterisks on future ballots the individuals they have proposed as nominees in ULC elections. Without the asterisks to guide voters, some board members who had proved quite valuable had been defeated for re-election. (A board member serves a six-year term and may be re-elected for one additional six-year term.)

CONVENTION PRESS ROOM

Deep in the basement of the convention hall in Des Moines last month the gentlemen and ladies of the press worked vigorously to report the story. New York Times, Newark News, Philadelphia Bulletin, Washington Star, Des Moines Register, Des Moines Tribune and Religious News Service had first-string reporters present throughout. Chicago Tribune, Milwaukee Star, Christian Century, and others were represented part-time. Radio and television coverage by way of six Des Moines stations was most extensive of any ULC convention. They gave 11 hours of broadcasting time

BACKSTAGE AT THE UN

IMPORTANCE of the 1950 General Assembly of the UN now in session at Flushing Meadows lies not so much in the flood of resolutions and formal reports it is producing as in the enormous behind-the-scenes activity. UN delegates work deep into the night and during weekends to get together on an informal basis for an answer to the haunting question: war or peace?

One of Andrei Vishinsky's close advisers was asked bluntly by me, "Will we have war?" The Soviet diplomat replied: "Do you mean to infer that we are planning for war? We are all men like you, and like you we want to live." A Polish delegate further elaborated: "There is a definite spirit of conciliation among the Soviet bloc of countries."

There is no doubt that the Soviets came to New York this year in a much less ferocious mood than before. This is not only symbolized by pictures of Vishinsky shaking hands with Acheson, but by the spectacle of dead-pan Jacob Malik drinking American Coca-Cola and forcing a grin to his face as he talks with a spokesman for a U.S. women's group.

The case for caution

THIS NEW attitude is viewed with caution. For an explanation I went to such specialists as John Hickerson, Assistant Secretary of State for U.N. affairs, and John Foster Dulles, Republican foreign policy adviser to the U.S. They share the opinion of many skilled observers that Russian smiles have to be taken with a large grain of salt.

The new Soviet behavior—the result of direct orders from the Kremlin—may be based on two factors. First, the Soviet peoples, still smarting from the devastation of the last war and continuing low living standards, are unprepared for another major conflict. Second, it is felt that the Soviet Union is frantically playing for time, both for itself and for its ally, Communist China.

From talks with Soviet delegates in UN corridors I am convinced the United States action in Korea took the Kremlin completely by surprise. Russia now fears the Korean war will hasten the military union of the democratic powers. Hence it seeks to lull the democracies into a new sense of safety, even with temporary compromises until the USSR and Red China are ready for the next step.

For that next step, both sides are girding. In Burma, Indo-China, Siam, Malaya and far-off Sinkiang, Communist "activators" have been trying for further coups, with varying success. The white man from the West, with the stigma of long exploitation upon him, appears able to do little except carry out "police actions."

Prime Minister Nehru of India, with his tremendous political and intellectual prestige, is combating as best he can the idea of kicking out the white man altogether. He was given strong support when Secretary of State Acheson made his proposals in this Assembly to inaugurate a worldwide policy of land reform.

To many Asiatics this sounded like an astonishing right-about-face by a government which had backed such men as Chiang Kai-shek, Syngman Rhee and Emperor Bao Dai—men dedicated to the support of Asia's landed gentry.

Accent on reform

I WAS ABLE to interview an unofficial representative of Red China who had come to the Assembly as an "off-the-

record" observer. He said: "Communist China feels that it can work with the Soviet Union for an equitable basis for peace in the Far East. We would welcome nothing more than to have India join us in our endeavors.

After all, the future of Asia lies with the Asiatics, and such proposals as Acheson's on land reform come too late and from too far away. The days of the white man in the Far East are definitely over."

General Romulo, another Asiatic, told Worldover Press: "Agrarian reforms must take place. In Korea, for example, the re-parceling of land already accomplished by the Communists should not be undone, save that any further re-parceling should be done democratically, by paying indemnities to former owners. In the whole of Asia, military victories are not enough. Sweeping reforms must take place, in order that the evils which led Koreans to follow the Communist flag will not be continued or renewed. We cannot win by force of arms alone."

The accent on reform is heard loudly in this Assembly. This is one thing the delegates have learned as an essential to peace. They have also learned that unless they do their jobs supremely well, war is not far off.

—SERGE FLIEGERS, Worldover Press Report

SURPLUS WOMEN

HAVING MISSED the last train from Stuttgart, I had to hitchhike. When an American sedan pulled up and took me in, the soldier-driver said: "Since Carlsruhe you're the first man to ask for a ride. We've passed a dozen girls, but we wouldn't stop. The German girls are too aggressive these days. There's just not enough men for them."

This is an example of the social effects when a country has a vast population of "surplus" women. Now the man is courted instead of the girl, and many men resent it. In some cases the answer is sought in bigamy, which increased vastly after the war.

In the four occupation zones, taken as a whole, 5,200,000 men over 20 are unmarried (single, widowers, or divorced).

But 10,800,000 women over 20 lack husbands. This means that 5,600,000 women have no chance of marriage. Nowhere more than in Germany does the young woman, traditionally, look forward with eagerness to family life. For these millions, the disappointment is keen. And the social problems involved in this disappointment are tremendous.

—ERIC GEIGER, Worldover Press Report

Joy rides

THE YUGOSLAV government is suffering embarrassment and difficulties because the trains are abnormally crowded with country folk bent on sightseeing around the land. Consumer goods are woefully lacking in the shops, but rural peasants are enjoying comparative prosperity. Having no other way to spend their money, the trippers not only want to see the country, but visit the new factories and apartment houses of which they have heard so much. Even the doubling of railway fares, a step deliberately taken to curb this passenger traffic, has failed to halt the tide.

Norwegian controls

NORWAY is putting stricter controls into effect on the frontier between itself and Soviet Russia, chiefly to prevent Norwegians from straying across into Russian territory. Russia has complained about violations of the Norwegian-Russian frontier pact. Sometimes the border has been crossed by accident, and sometimes out of curiosity. A border commissioner is to be appointed, and 33 new control posts established.

Washington

INTERNAL SECURITY ACT

IN ITS LAST hectic hours before the election recess, Congress overrode the President's veto and enacted the Internal Security Act of 1950. It is designed to combat communism in the U.S.

Passage of the new law was opposed by the Justice, Defense, and State Departments, and by the Central Intelligence Agency, as seriously hampering their security and intelligence operations. But Congressmen of both parties wanted to go on record as being against communism.

In a strongly worded veto message, President Truman insisted that the McCarran-Wood Bill would help the communists more than it would hurt them. He criticized its "hysterical provisions" and said that it would put the government into the thought control business and make a mockery of our Bill of Rights. Less than an hour later, the House passed the bill over his veto, 286-48. After an all-night session in which a handful of Senators tried to stem the tide, the Senate passed the bill, 57-10.

AMONG THE PROVISIONS of the new law are the following:

1. All communists must register with the Attorney General. Communist organizations must report their entire membership, and "communist-front" organizations must report their officers.

2. A five-man Subversive Activities Control Board will have the power to say which groups are communist and communist-front organizations. Failure to register will be punishable by a $10,000 fine and/or 10 years in jail.

3. Communists will be barred from federal employment and defense jobs.

4. Communists will be denied passports to leave the country.

5. Communists may be jailed in time of war, invasion, or insurrection, without having committed any hostile acts.

6. Anyone who has been associated with any one-party government (Nazi, Fascist, Communist) is denied admission to the U.S.

THE PRESIDENT'S objections follow:

1. It would aid saboteurs by requiring the publication of a list of vital defense plants where communists cannot be hired.

2. It would cost the Department of Justice an immense amount of fruitless effort to enforce the registration provisions. Lawsuits may stretch out for years.

3. It would deprive the U.S. of the assistance of aliens in intelligence matters.

4. It would antagonize friendly governments.

5. It would give government officials dangerous power to limit all citizens in their right of free speech.

6. It would make political belief rather than overt acts the basis of punitive judgment, thus undermining our traditional standards of justice.

THE FUNCTIONING of the law threw the whole immigration system into confusion. All visas were canceled, including those already issued, until consular officers could quiz applicants as to their political history. The cultural exchange program with Germany was halted in mid-air. Ellis Island was filled to overflowing with people awaiting processing.

It seems almost certain that when Congress re-convenes, an attempt will be made to revise the law. Congressmen may regain their emotional equilibrium and decide it is unwise to combat communism by adopting its methods.

—ROBERT E. VAN DEUSEN

Canadian Affairs

THANKSGIVING AT DES MOINES

CANADIANS HAVE MUCH to be thankful for this year 1950. It is true that the cost of living is the highest ever—and the end is not yet. But it is also true that employment and incomes are rising—and the revaluation of the dollar will bring some reduction in the price of U.S. imports.

It is true that there have been floods that brought destruction to property and produce, and forest fires whose smoke hid the sun and raised rumors of A-bombs and the end of the world. But it is also true that the Dominion has been blessed with enough and to spare.

Because their Thanksgiving Day is set for the second Monday in October, Canadian delegates and visitors to ULC conventions usually find themselves away from home when the time to celebrate comes. So they do the natural thing and get together for a dinner. This year 50 persons crowded the Green Room of the Fort Des Moines Hotel on Oct. 9.

AMONG THINGS for which they ought to be thankful said Dr. J. H. Reble, president of the Canada Synod, was the fact that they belonged to and had a part in the great and growing United Lutheran Church in America. He reminded his hearers that, with over 70,000 baptized members, the ULC congregations made up the largest group of Lutherans in the Dominion. It is the only body with churches extending from coast to coast.

Canadians voted sympathetically on the instruction to the Nominating Committee to give attention to geographical or synodical distribution in their nominations. This year three Canadians, two of them laymen, were elected to boards of the church. But it has not always been so. In fact, if memory serves correctly, Carl N. Weber, named to the Publication Board, and Alvin J. Metzger, named to the Foreign Missions Board, are the first Canadian laymen to be elected by a convention to any ULC board. A third layman, Alexander Graf, was chosen for the executive committee of the Laymen's Movement.

There is reason for thanksgiving when Canadian churchmen are developing to the point of being selected for wider responsibilities in the whole church. There is reason for rejoicing, too, in the fact that the gap—geographical, if nothing else—between eastern and western Canada is being more surely bridged. At Des Moines, Sister Bertha Becker, of New Dundee, Ontario, who will serve in western Canada under the Board of American Missions, met Elfriede Hartig, of Winnipeg, Manitoba, who will serve in eastern Canada as educational missionary. And the Rev. Earl Treusch, graduate of Waterloo College and Seminary, and recently elected president of Saskatoon Seminary, exchanged plans and problems with Dr. H. T. Lehmann, president of Waterloo but a graduate of Saskatoon!

IN THE next two years, however, there will be some growing rivalry between east and west—over whether the nineteenth biennial convention of the ULC shall be held in Winnipeg, Manitoba, or in Toronto, Ontario. Both are extending invitations for the 1954 meeting. Since the Des Moines convention decided that it would be good for the church, despite the extra cost, to go west to Seattle in 1952, there seems to be no reason why it should not then decide to go north.

Canadian Lutherans are therefore looking forward to staying home and playing host for Thanksgiving, 1954.

—NORMAN BERNER

THIS STATEMENT was received by the Des Moines convention of the United Lutheran Church and commended to the congregations for study

A Christian Outlook On a Troubled World

A STATEMENT BY
DR. O. FREDERICK NOLDE,
Executive Director of the Commission of the Churches on International Affairs

AT THIS MOMENT of history all nations profess the desire for peace but, prompted by different philosophies and different motives, are moving dangerously to the threshold of world catastrophe. We need to recognize penitently our own shortcomings in this situation, and they are many. At the same time, we are forced to the conclusion that Soviet powers, in seeking their goal of material betterment by riding roughshod over the spiritual reality of man and by using processes of coercion, infiltration, and revolution, stand as the major obstacles to peace and to the operation of peaceful methods for the solution of perplexing world problems.

The crucial test of this fateful hour will appear in the extent to which the majority of the world's nations can cleanse themselves from unrighteous practices which invite the spread of Communism, guard against vindictiveness which accelerates open conflict, and in the process of increasing their military might, nevertheless stand ready and eager for reconciliation of differences. The responsibility for meeting this test rests with equal urgency upon *people* and *governments*.

WE PRAY FOR ALL MEN EVERYWHERE that their minds may be open to God's truth and their hearts responsive to His will. We are convinced that the rank and file of people throughout the world fervently desire peace and are willing to spend themselves and to be spent for its achievement. To our own members and to all men of good will, we say:

1) While unhesitatingly condemning the evils of others which contribute to the world's distress, *resist* in season and out of season *self-righteousness* and *hatred* which give impulse to the monstrosity of a holy war.

2) While fully recognizing the dangers ahead, *avoid hysteria* which robs action of perspective and plunges mankind headlong into needless agony.

3) While pressing for the most speedy

What can we do for peace? Guard ourselves against thinking that all faults are in other people and none in ourselves. . . . Keep calm. . . . Be prepared for years of world tension and anxiety. . . . Never lose a sense of kinship for people in every land, including those in the "Iron Curtain" countries. . . . Trust in God above all things.

What can our government do? Be watchful for aggression. . . . Be prepared to resist aggression, but still better be prepared to co-operate peacefully with other nations wherever opportunity appears. . . . Don't use "police state" methods in our own country. . . . Help other nations to raise their standards of living.

conclusion of our present plight, *be prepared in patience to persevere* in what may continue as a long drawn-out struggle.

4) While momentarily restricted by artificial "curtains," *remember the bonds of humanity and faith* which unite men of different nations and races.

5) While supporting with willing sacrifice human effort to meet the present crisis, *place full reliance upon Almighty God* who is the source of comfort in distress and of inspiration for effective action.

WE PRAY FOR ALL GOVERNMENTS THROUGHOUT THE WORLD that they may forsake policies which surely move to destruction and may find such relationships with each other as will permit men to lead a quiet and peaceable life in all godliness and honesty. Upon the Government of the United States, by virtue of its present power and its tradition of freedom, rests an inescapable responsibility to lead the way in reversing the mad trend toward a third world war. While the tasks to be performed are innumerable and far-flung, we believe that at this moment our Government should:

1) Anticipating the possible recurrence elsewhere of what happened in Korea, support in the United Nations every measure which will serve to deter further aggression, as for example, the operation of a network of international observer commissions to be located at every potential danger spot throughout the world.

2) While making clear its reluctant but sufficient readiness to meet military aggression, demonstrate even greater readiness to co-operate in creating a world setting in which conflicting ideologies may compete peacefully; and, meanwhile, to guard against incidents which could precipitate fighting on a world scale.

3) In opposing the enemies of freedom, guard against the use of totalitarian methods which are condemned in others, set an example of true democracy in domestic practice, and speed the completion of an adequate International Covenant on Human Rights.

4) Recognizing that Soviet Communism finds an open door in areas of economic deficiency, press forward with a program for the economic development of those countries where such assistance is needed.

In urging policies of this kind, we sustain our belief in the dignity of man in God's sight and we offer no compromise on the observance of human rights and freedoms in every society. We stress particularly that the goals which we seek must be gained through international action, and that support of the United Nations will at this time provide the best safeguard against the selfish interests of any single nation or group of nations.

The struggle for peace must go forward unremittingly and men must be driven by conviction that the peace can yet be won. In these trying days and always, we pray God, through Jesus Christ our Lord, for the faith which will enable us to stand in face of principalities and the powers of darkness. From Him alone can come strength to make the expression of our faith adequate for the needs of our day.

WITHOUT Thee, dear Father, we shall discuss more and more and settle less and less. —From *Prayer* by PETER MARSHALL

God Can't Be Destroyed

By STEWART W. HERMAN

The battle-strewn lands of western Europe demonstrate once more that after man has done his worst the things of God are still undamaged

EARLY ON SUNDAY MORNING we crossed the French-German border at an unfrequented spot where the French and German customs officers seemed to be at peace with themselves and each other. Ahead of us stretched a rolling countryside full of good farms which, reviving from a good night's sleep, were stretching cozy arms of kitchen smoke toward a cloudless sky. Who would have thought that war had recently passed this way?

Yet every other hillock carried the angry scar of a dynamited "bunker." Huge chunks of distorted concrete had been pried out of the concealing earth by the probing fingers of French demolition squads. The famous wall, which Hitler had hurriedly thrown up in 1938 and 1939 to protect Germany in the west while attacking Czechoslovakia and Poland, was now as useless as a castle ruin on the Rhine.

Unlike France's Maginot Line, the German Siegfried Line was a "defense in depth." Pillboxes and small fortresses were scattered for miles over the lovely landscape—another monument to folly.

HALF AN HOUR later we attended service in the huge old Protestant church in Landau which has witnessed many wars. During the Thirty Years' War it was taken and retaken many times. Today a great crowd had assembled in the gigantic sanctuary to bid farewell to the white-haired pastor. In a day when many public speakers find it convenient to regain a safely "neutral" position in political matters, this vigorous man made no attempt to draw a veil of forgetfulness over the Nazi era and its essential significance.

He told how he had been called to Berlin to see Reichsminister Kerrl who was in charge of church affairs when Hitler had freely prophesied a Thousand-Year Reich and millions of people were wondering whether he might be right. Said Kerrl at that time, "The German church must gradually accustom itself to the idea that someone has come with a revelation which supersedes Christ." That is what Hitlerism really meant, and the church of Christ was the first to realize it.

It is awe-inspiring to pause and consider the long centuries of uproar and tumult which the church has witnessed. God may destroy, but he cannot be destroyed. Emperors, generals, and dictators take their appropriate place in the past, but the Peters and Pauls, Gregorys and Augustines, Luthers and Wesleys share the immortality of Jesus, the Son of God, who told the Roman governor of Jerusalem, "Thou hast no power over me, except what is given thee from above."

At Worms—a city terribly destroyed—we saw that same day the great bronze Luther monument commemorating the great reformer's statement, "Here I

Dr. Herman is director of the Resettlement Service of the Lutheran World Federation with offices in Geneva.

stand!" and near it is a new memorial in fresh red sandstone to the victims of fascism. It would not have required a very large bomb to smash the Luther statue and all the statues of Protestant reformers and princes which surround it, but that particular bomb did not fall and the defiant Luther with his hand on the open Bible stands unchallenged amid the debris of World War II.

A WEEK LATER—again on a Sunday—we sat in the great auditorium at Oberammergau to see the Passion Play which is just a century younger than the Lutheran Reformation. I had seen the special performance in 1934 which celebrated the three hundredth birthday of the town's deliverance from the plague, and I had been profoundly moved by the drama. On several occasions I could feel the whole vast audience raptly following every word and motion of the village-actors on the open stage. The tension was almost painful at times.

This time, I confess, it was different. To me, at least, it seemed more like a mammoth religious pageant, and I had the impression that most of the members of the cast thought so too. The vast audience was not so completely stunned by the visible portrayal of what had occurred back in Jerusalem 1,900 years ago. What was wrong? Had we—the spectators—become somewhat hardened in the intervening years? Or was it possible that the shattering personal concussions of the past 16 years had rendered the inhabitants of the little mountain village temporarily incapable of losing themselves completely in the life and death of Christ?

There must have been many starry-eyed Nazis at Oberammergau in 1934 who saw in the persecution of Jesus by Temple authorities of his nation a vivid parallel to the increasingly hostile attitude of the German church toward the brilliant new Fuhrer. But, you ask yourself, who could follow the Judas scenes without being acutely conscious of the danger of mixing nationalistic daydreams with the Kingdom of God?

What does it mean to us today? Can we see the sordid political maneuvering between the Sanhedrin, Herod, and Pilate without remembering that Germany—like Palestine—is an occupied country in which not even the church can take action without first pausing to think of the High Commissioner? Especially when U.S. officers and others—in open disregard of the posted notices—were systematically setting off their private movie cameras all through the theater in order to get a film souvenir of the high points.

TO ME THE Passion Play in 1950 was not just the Christian custom in a Bavarian Catholic community which had been spared from the plague in 1633, but the whole panorama of a world in turmoil from the jail cell of Cardinal Mindszenty to the martyrdom of Protestant missionaries in Colombia and Bolivia. The really significant thing about Oberammergau was that the mammoth Nazi spectacles had begun in 1933 and ended 12 years later in 1945, whereas the Passion of our Lord still had power after 1,900 years to be more than a theatrical revival.

No one comes because the local author of the text was a Shakespeare or because the musical scores were composed by a Beethoven or because the stage settings and costumes originated in the fertile brain of a Cecil B. de Mille. They come because of their interest in the world's Messiah.

IT IS AN OVERWHELMING thing to realize that the Christian faith of a modern innkeeper or shoemaker in Oberammergau emerges from the passing years with

more power and authority than the fanatical political convictions of a demagogue who for a season shook the world. Why, then, does the demagogue succeed? Simply because of his fanaticism! Only on rare occasions—usually in times of crisis—do we Christians bring into our lives that same measure of total devotion to our faith which the enemies of God generate in the frantic course of their ambition to inherit the earth.

The "gates of hell" have not prevailed against the auditorium at Oberammergau, the monument at Worms, or the pulpit in Landau. But when will the Christian church again drop its defensive role and resume the offensive? For too long our faith has been our shield. It must become our sword. Then a new dimension of reality will be imparted to each fresh indication of our belief that—come what may—God cannot be destroyed.

The Bishop and the Book of Life

It happened far up in a mountain village. Sunday school was held in a lovely church. There were many children, large and small, and I had decided to talk to them about baptism. They answered my questions very well. They knew how a baptism is conducted and they knew what the Catechism says of this sacrament. They knew what it means to be a child of God. There was even one who said to me that to be baptized was to be written into the Book of Life. My visit among them was going very well indeed.

Then I asked, "But can anybody be erased from the Book of Life?"

Everybody said, "Yes." "But," I said, "when is one erased from the Book of Life?" Without any hesitation at all, they replied together, "when one commits sins."

At this I walked toward a big girl who had spoken with a great deal of assurance. I asked her, "Do you think that *I* have sinned?" There her troubles began. What was she to say? Was she really to say that the bishop had sinned? All the self-assurance of the child vanished as she said, "Yes . . . without doubt . . . you have sinned." I declared myself completely in agreement with her. Yes, the bishop had sinned. So I said to them:

"You say that all who have sinned are erased from the Book of Life, and your bishop has sinned. Well then, my name is no longer inscribed in the Book of Life. What is going to happen to me?"

The children thought this over so intensely their little brains could almost be heard to crackle there in the church pews. What could they say now? It was a tense situation. But all at once, a small boy put up his hand.

"All right, what do you think?" I asked him.

"Certainly your name stays in the Book, because Jesus died for your sins." —Bishop Arne Fjellbu in *Fraternite Evangelique*

It was Reported in Des Moines

United Lutheran convention in Iowa heard about the work of the church on a thousand fronts in the world-wide battleline

LUTHERAN WORLD ACTION

"I DO NOT EXPECT to see peace in my lifetime," Dr. Paul C. Empie told the Des Moines convention. "I don't think anyone in this room will see peace in his lifetime."

In the prolonged struggle of nations, the "spiritual content of life" gets lost, Dr. Empie said. Governments oppose one another on a materialistic level.

In Germany last summer, said Dr. Empie, he had seen the excellent results of the Marshall plan in improving the national standard of living. But it was clearly understood by the Germans, he said, that Marshall plan aid had been intended to "buy time" for the U.S. in its struggle with Russia, and to insure that the future battlefield would be in Europe rather than Alaska or western United States.

"People have learned to lose faith in what governments do," Dr. Empie said. "The history of this last decade or two has been a history of international expediency on the part of every country in the world, barring none. People don't trust governments or their motives or their purposes.

"That is why the church has something to do. The church has a mission of reconciliation and understanding which nobody else can do. That is why your activities as Christians build bridges of understanding, build channels of reconciliation. The whole program of the whole church in every phase is important today in witnessing the spiritual dynamics of our way of life.

"AND THAT DYNAMIC must grow. For we must be literally powerhouses of spiritual strength. Lutheran World Action is the way in which we spearhead the attack in the place where the battle is going the toughest."

LUTHERAN WORLD FEDERATION FLAG
Dr. Michelfelder displays new banner

Dr. Empie reported regarding a visit this summer to Lutherans in Yugoslavia. He told of a service in the church in Zagreb which concluded with the Yugoslavs and Americans singing together "A Mighty Fortress is Our God." "The people who sang that hymn that night sang it from hearts and memories that made the words so powerful that emotions could not hold them. I saw strong men crying like babies." People were thinking of God who had been their fortress.

To the pastor in Zagreb Dr. Empie said, "The door has been opened. We're here for a brief time. Perhaps the door will shut again. But no matter what you hear, no matter what develops, do not ever believe that we have stopped praying for you, that we have stopped our partnership in the faith with you, or that we have stopped trying to help you. We your brethren will never at any time stop either our love or our labor in your behalf."

RESPONSE OF THE congregations to the appeals for Lutheran World Action funds will be "a witness to whether we know the Church of Jesus Christ is in a fight," said Dr. Empie. Our response, he said, will indicate "whether we're a part of that battle, not cringing or lolling behind a fortress, but standing behind it ready to repel an enemy, ready to sally out in a counterattack."

Dr. Franklin Clark Fry said that the United Lutheran Church had "done some things which were clearly within the will of God in 1950." He was referring especially to the successful effort to gather $6 million for the church's colleges and seminaries. This effort has slowed down the appeal for the Lutheran World Action fund. "But everything else, and the joy of it," said Dr. Fry, "will be dead ashes in our hands if we do not also do our full share for Lutheran World Action."

WORLD COUNCIL OF CHURCHES

FOR THE FIRST TIME in United Lutheran history, a representative of the World Council of Churches was present at a ULC convention to report the progress in the big interchurch agency which was formed two years ago. The Rev. Robert S. Billheimer outlined World Council achievements and mentioned difficulties in getting the program underway.

SOBER ATTENTION
Delegates listened thoughtfully

There had been serious criticism in the United States because a report at the Amsterdam Assembly in 1948 had included "criticism of capitalist democratic America" along with sharp condemnation of police state tyranny in Russia. The World Council offices have been flooded with violent protests, said Mr. Billheimer.

"People have lost confidence in the World Council that it would criticize the American way of life, and they have written saying so. We have lost money as well as confidence because of this action of the Assembly. From the comments which have appeared in the press and in letters coming to the office, it is perfectly clear that in the minds of a very great many very good Christian people, there is a sad confusion between the kingdom of God on earth at present and democratic capitalism—USA brand.

"The plain fact is," said Mr. Billheimer, "that in the future meetings of the World Council this criticism of the American way of life is very likely to get worse rather than to become less. Our social structure, our political system, is increasingly an island in the midst of very greatly differing social and political systems in the world. And as people of various nations gather in world meetings they are likely to see Christian values in their different systems and to be critical of ours.

"We can use our money power (80 per cent of World Council funds are supplied from the U.S.) to vote down these criticisms if we like. Or we may come home from the meetings where criticisms may have been expressed, saying that these people do not mean what they say about us. Or we can withdraw.

"In any case there is a serious threat here that our particular view of this matter in the United States constitutes a major threat to ecumenical fellowship. We have a considerable task in the United States to think straight theologically about this issue, and not to break fellowship with our brother Christians because of political and social outlook."

MRS. MARY KELLER
Delegate from Liberia

FOREIGN MISSIONS

From a half-dozen distant lands there came to the Des Moines convention nationals representing churches which have been organized as a result of United Lutheran missionary effort. All but one ULC mission (the mission in China) have now become fully organized as self-governing churches.

By action of the convention, churches in Argentina, British Guiana, Japan, Liberia, and the Andhra Church of India were recognized as "affiliated churches" rather than "associate synods" of the United Lutheran Church in America. Dark-skinned representatives sent by these churches to the convention in Des Moines were seated as delegates.

Two United Lutheran missionaries—Miss Clara Sullivan and the Rev. Paul Mackensen—are still in Tsingtao in Communist China. At other stations in China there are 78 Lutheran missionaries from America and Europe.

The Board of Foreign Missions told about efforts to recruit more missionaries—including doctors, nurses, construction engineers, as well as pastors. At Des Moines six young people knelt on the convention platform in the solemn service of commissioning for overseas service.

The Rev. Paul P. Anspach and his wife will go to Japan. Mr. Anspach is the son of a veteran China missionary, Dr. Paul Anspach, who is now a pastor in Springfield, Ohio. Mr. and Mrs. Elmer E. Burrall are going to India. Mr. Burrall is a civil engineer and will help in the church construction program. Miss Elizabeth Huddle will go as a teacher to Japan, where her brother is a missionary. Miss Esther Barnhart also joins the ranks of the Japan missionaries.

Miss Mary Ann Sung, now in America from China to study nursing, told convention delegates to have hope for her country. "We have faith that our church in China will not be destroyed in these times," she said. "The years ahead will be filled with persecution, but God's church will stand through it all."

The Rev. Shiro Aoyama said the Lutheran church in Japan now has 35 pastors, 37 churches, 44 preaching stations, and 30 students for the ministry. "Through your help we were able this spring to rebuild eight destroyed churches and reopen our theological seminary."

Twenty-five missionaries and missionary wives home from foreign fields were at the Des Moines assembly. All missionaries who had served 30 years or more in overseas fields were given special recognition.

92,341 WOMEN

In two years the membership of the

Husband and Wife

Dr. and Mrs. Roy Winters were delegates from Ministerium of Pennsylvania

Mother and Son

Mrs. Orville Sardeson and Pastor John Sardeson were New York delegates

INTERVIEW
Telephone conversation with noted Americans

ULC Women's Missionary Society had gone up from 79,744 to 92,341. Mrs. C. W. Baker, president of the women's organization, reported that these members had given $1,410,351 in two years. Most of the money goes to the Boards of American Missions and Foreign Missions for special projects.

Salaries of 89 women missionaries are paid from WMS funds.

MEN PAY STEWARDSHIP BILL

More than 800 men, from truck drivers to bank presidents, pay $100 a year or more to the treasury of the Lutheran Laymen's Movement for Stewardship, reported LLM Executive Director Henry Endress. Five years ago membership was 88. Including 77 new members enlisting at Des Moines, the total is now 841.

With money received from its membership the LLM hopes by 1952 to pay the full cost of the annual program of educating the United Lutheran Church in generous giving. Most expensive item in this program is production of a stewardship movie. The latest, *For Good or Evil*, had its first official showing during the Des Moines sessions. It will be shown this fall in almost every congregation of the United Lutheran Church.

YOUTH HEARS LEADERS

By long-distance telephone three prominent Americans talked to young people at the Des Moines convention. The Luther League of America—the ULC youth organization—arranged the telephone hook-up. Interviews conducted in the chancel of St. John's Church by Mr. Richard T. Sutcliffe, a LUTHERAN assistant editor, were amplified for the audience.

Dr. Ralph Bunche, Negro winner of the Nobel peace prize this year, said that American leadership in world affairs is endangered by "our undemocratic activity here at home. Our national history has been marred too often by segregation, discrimination, and self-interest in matters of race relations. Democracy must be lived. Are we living our democracy in the church, school, community?"

Governor Val Peterson of Nebraska said that "we Christians in our public life don't practice what we preach. Christian principles should be worn at all times. Some folks don their church manners only on Sunday."

THE GOVERNOR MENTIONED recent exposure of crime tie-up with Kansas City politics. "It was a case of church people not being willing to help elect Christians to office," he said. "When the forces of

STUDENTS
They expect to be pastors

decency relaxed, then gangsters moved in."

Good politicians, he said, "are indispensable for good government. I plead with you to take part in politics, to run for office. Only by being willing to take an active part in public life can we expect good clean government for and by Christians."

Prof. Kermit Eby spoke from the University of Chicago on labor-management problems. "You've often heard of people being unfair to the church by saying there are too many hypocrites in it," he said. It is equally unfair to criticize labor unions unless you're inside them working for their improvement.

"Chief goal of the workers," said Prof. Eby, "is not money. They want status, to be recognized as partners in the development of the nation. They want peace by maintaining direct and constant communication between boss and worker."

NEW LINE-UP of Luther League executives appeared before the Des Moines convention: a complete change of administrative personnel since the 1948 convention. The Rev. F. Leslie Conrad is the new executive secretary. Associate in charge of publications is the Rev. John Mangum, formerly a LUTHERAN assistant editor. Miss Mary Helen Smith is associate secretary in charge of intermediate-age Leaguers. The new leadership made a strongly favorable impression when outlining their program before the convention.

MEN FOR THE MINISTRY

Nearly 100 young men in training for the ministry at midwestern colleges and theological seminaries were on the stage at Des Moines during a dramatic appeal for "Christian leaders for tomorrow." A tableau—"Christ calls for laborers," directed by Mrs. Sara Hawkinson of Midland College—and choral music by combined college choirs stirred the big audience.

The preacher, said Dr. Walter H. Traub of Omaha, "is the means to the end in God's plan for the redemption of man." He said "we live in a world where a particular thing cries out to be done, which the minister must do, and there is no one else to do it."

Two students for the ministry—Richard Preis of Carthage College and John C. Bruce of Central Seminary—described

"the ministry as I see it." An opportunity "to feed the hungry souls of men" and a chance to be "ambassadors of Christ in a critical hour" were points they emphasized.

Although about 1,000 are now in training for the ministry in the United Lutheran Church, a still larger number is needed, it was reported.

STATION WAGON ON STAGE

Nobody had ever before driven an automobile on the stage during a United Lutheran Church convention. This year the Parish and Church School Board was showing off its newest piece of equipment. To carry around its large assortment of materials for the teaching program of the congregations, the station wagon will be used on field trips of board secretaries. It is a gift from the Board of Publication.

Newest publication for parish education, the convention was told, will be a quarterly magazine for parents. It will give parents suggestions for assisting the church school in the religious training of their children. A full set of lesson materials for weekday schools is also on the list for production in the near future.

United Lutheran congregations were advised to consider opening kindergartens in their neighborhoods. Public school boards have been unable to supply enough of these to take care of all pre-school children. Churches have opportunity to offer a five-day week program of training for youngsters at their most impressionable time of life, combining religious instruction with other studies.

MUHLENBERG PRESS

Books of the Muhlenberg Press, a department of the United Lutheran Publication House, have become more widely and favorably known during the last two years than ever before. This was reported to the convention by the Board of Publication.

The ULPH has also extended its service in supplying vestments and church furnishings for congregations in the U.S. and Canada. To make its supplies available more widely it is opening this fall new headquarters in Kitchener, Ontario, and New York City. Others now are located in Philadelphia, Baltimore, Columbia, Pittsburgh, Chicago, and Los Angeles.

A strong campaign to introduce the church's official magazine, THE LUTHERAN, into the homes of all church members, resulted in the last two years in a gain in circulation from 44,030 to 88,270. The weekly bulletin circulated in ULC congregations has a circulation of 435,000.

OPPORTUNITY UNLIMITED

Since October 1948 a continent-wide effort has been underway to bring into the churches the 50 per cent of Americans who aren't members. Reports of the program of evangelism were reported at Des Moines by the Board of Social Missions.

"The church has demonstrated that Lutheran laymen can and will speak out and win the unchurched for Jesus Christ," said Mr. Clarence B. Noelting of Evansville, Indiana. Six hundred pastors were trained as leaders by the Lutheran Commission on Evangelism. Ten thousand congregations took part in the effort. About 150,000 laymen were enlisted as visitors in their own neighborhoods.

Results are difficult to estimate in statistics, the board acknowledged. Average of 24 new members were received by congregations reporting the outcome of their evangelism. Next step in the program, explained the Rev. Royal E. Lesher, is "year-round evangelism" which is now being announced throughout the church.

Everybody Is Important

By RUTH ESBJORNSON

A story about bringing people to church

JOHN AND ELLEN moved along the long tree-shaded avenue where they had walked almost every Sunday for the past 20 years. The noonday sun made dancing lights on the sidewalk as it pierced the lace-work of leaves overhead.

Usually this husband and wife strolled along chatting companionably. The years had not taken away the pleasure they found in each other's company.

But today they were very quiet. Nothing was said until John began, "The pastor's sermon had real punch today. I don't feel as satisfied with myself as I did when I started out this morning."

HIS WIFE was almost angry. "I hate sermons like that! They make me uncomfortable. I try to lead a good life. I try to do my part in the church and for charity. I work hard for my family. Then he has to come along and say that we are not doing enough!

"He says our church is complacent—that we aren't bringing in as many new members as we ought. Do we want more members? Our church is just the right size. I don't like a church so big that I have to sit beside strangers."

John did not agree. But 20 years of married life had taught him not to disagree with his wife before she had finished working something out in her mind. She sputtered a little more, and then she too was silent.

Finally she turned to him, exasperated, "Of course, you and the pastor are right. The reason I'm so disgusted is that I know you're right. But I don't want to change the way I've been living. You know how I hate that!"

He laughed. "You're the only woman I know who doesn't change her furniture around every time she cleans house. You love the pattern of our life, don't you?"

"I do. We're the happiest family I know."

"BUT, ELLEN, what makes you think that doing what the pastor suggested will make us unhappy?"

"Oh, I don't know. It's just that if we have to go asking all kinds of people to come with us to church it will have to include people who aren't our type. I think they will upset us—"

She paused, but before he could say anything, she continued, "But that's no reason for not doing it. My conscience won't give me any peace until we try."

"What about that new family that moved into old Mrs. Jensen's house a month ago? I don't think we've even said 'hello,' " John suggested.

"Oh, John, that's just what I mean! They are so different. Every time I see her she's got a cigarette in her mouth, and I'm sure he plays the races. They never go to bed until one or two, and they don't get up until practically noon. I'm sure he must be a gambler or bartender or something like that."

"But, Ellen, that's what the pastor meant. How do you know that they are not the very people who need the church? We should at least ask them and be friendly. If they don't want the kind of life we have, they can refuse."

Ellen didn't answer right away. She was obviously troubled, and it was with great effort that she finally said, "All right, John. I'll try to get acquainted."

BUT THE DAYS slipped by. For some reason there never seemed to be an opportunity to meet the new neighbors. Finally one day she did get courage to go over, but her neighbor failed to open the door. That night Ellen said, "Well, John, at least you can't say I didn't try."

"Maybe we can try again," John said. Ellen sighed at the thought of the ordeal, and nothing was done for several weeks until one evening when Ellen was reading the paper. "Did you see this?" she exclaimed. "Those poor people! Apparently they have a son, because a Thomas Morton is reported missing in Korea. And their address is given."

"Why don't we go over right away, Ellen? At least we could let them know that someone is concerned about them. They never seem to have any friends here."

Without delay Ellen slipped into her coat. When she and John were asked into the house, they were sorry they had come. Obviously Mr. and Mrs. Morton had been drinking. John and Ellen were unprepared for such a reaction to sorrow. But John said quietly, "We were very sorry to hear about your son."

MRS. MORTON burst into tears. Her husband clumsily tried to comfort her. He said apologetically, "Adele is very nervous. The—the shock is almost too much," and then he began to cry with great gulping sobs.

John and Ellen were completely at a loss. They decided to wait quietly. Finally the tears subsided, and the Mortons began to talk coherently. They first offered to mix drinks, but when John and Ellen refused, they didn't take any either.

Ellen had been right. Neither of the Mortons had ever had anything to do with any church, though Mrs. Morton could vaguely remember going to Mass as a little girl. She and her husband were both children of immigrants and had been raised in a Pennsylvania mill town.

The only good thing in their story seemed to be their loyalty to each other. In that they were about like John and Ellen. And when John and Ellen went home that night and talked it over, they came to the conclusion that if the Mortons were able to be so loyal to each other, there was hope that they might be led into other good things with the help of the church.

ONCE ELLEN started anything she gave it everything she had. She made a habit of stopping over to see Mrs. Morton at least once a day. Mrs. Morton lived a lonely life. Her husband was gone much of the time, and she had no friends. One day she explained to Ellen that they had had to leave the town where they had lived because racketeers had made some sort of threat to her husband. All this was so far beyond Ellen's kind of life that she felt as if she were viewing a melodrama.

One day when Mrs. Morton was unusually sad about the fate of her son and when she had lost all hope for him, Ellen said, "Every Sunday morning our pastor prays for the boys in Korea. He mentions by name any of those for whom we wish him to pray. Would you like to have me ask him to pray for your son?"

"Oh, yes," Mrs. Morton cried. "I will be happy to pay!"

"Mrs. Morton!" Ellen exclaimed. "Our pastor does not pray for money. He only leads us in a prayer together for our boys. God would hear your prayer if you would pray to Him about your son. You don't pay God anything."

Mrs. Morton shook her head skeptically. "I cannot pray."

ELLEN DIDN'T FEEL competent enough

to explain repentance and forgiveness. She didn't want to make any mistake about them. So she finally said, "Why don't you come with us to church next Sunday?"

She was surprised when Mrs. Morton said yes, and even more surprised to see that both Mortons were going when John and she stopped on Sunday morning. Actually Ellen had been worried about what the Mortons would wear, so it was with relief that she noticed they looked no different from most of the people who went to Messiah Church.

That morning their pastor preached one of his simple and wonderfully clear sermons about the love revealed in Jesus. After church John and Ellen introduced the Mortons to their pastor and to their friends.

John and Ellen were the kind of people who knew that their job had only begun. There were many times when it was hard for them to be sponsors of the Mortons. It meant that when Ellen went to Women's Guild she couldn't stop for Elsie Manning and have their usual chummy chat. A third party would be along. It meant that the conversation at their meeting couldn't be too intimate, for after all, Mrs. Morton would have to be included.

THERE WERE TIMES when John and Ellen wondered if it was all worth while. It took a long time for the Mortons to change their pattern of life. If they had not been so desperate over their son, or if John and Ellen had not been so persistent in their efforts, they probably never would have made it. But even when the Mortons got word that their son had been found safe and sound in a Korean prison camp, they kept on coming to church. Through some of the men in the congregation, Mr. Morton got a job in the bank. And they enrolled in the pastor's class to prepare for membership in the church.

The next Sunday when the pastor in his sermon made a pointed remark that no one in the congregation could avoid taking personal responsibility for bringing people to Messiah Church, John looked at Ellen. With a smile in her eye, she nodded "yes" to him.

THE TRIANGLE

ALL OF US know that there are just three factors in every man's universe. Think of them, if you will, as the three sides of a triangle: *himself*—that's one side, over here at the left, shall we say; *other people*—that's the second side, over here at the right; and *God*—that's the long side at the bottom. Every man's universe is really constituted that way. Here are all his relationships. Nothing else of any great moment enters in. What I'm saying to you first of all is that it has to stand that way if it's going to stand at all. That's Christianity right-side-up. It has to stand on God! . . . Christianity has to stand on God and keep standing there. On our knowledge of Him in Christ. On our passion for His will instead of our own. On these deep indicatives He has laid down under our common life. PAUL SCHERER in *Best Sermons* (Ziff-Davis)

DEFEAT OF THE DRAGON

This week read Revelation 12:1-17

WHAT PLACE HAS Satan in God's plan? According to John, the devil is destined to be defeated. His defeat has been predetermined through a war in heaven. He has been cast down to earth to vent his fury only a little while. Christ's victory over him is certain.

From ancient stories concerning Satan, the seer has woven a fabric of Christian truth in terms of the mystery of the woman and the dragon. Though difficult to interpret, it bears a message of real hope and encouragement for believers in conflict with evil powers.

The woman whom John describes appears as a great sign in the heavens (verse 1). Clothed with the sun, standing on the moon, and bearing a crown of 12 stars, she is about to give birth to a child. She is not the Virgin Mary, as many have supposed. She is the heavenly representative of the people of God.

IN MANY PASSAGES of the Old Testament the ideal church appears as the mother of God's chosen people (see Isaiah 54:1; 66:7-9). John designates the church the bride of Christ (21:2, 9). This is the ideal mother church made up of both Jews and Gentiles.

In contrast with the women is "another sign," the figure of the red dragon, representing Satan. His color is red because he is stained with the blood of many murders. Sometimes he takes the form of a serpent as in the Garden of Eden (Genesis 3:1-15). On other occasions he appears as a land- or sea-monster (Psalm 74:14; Isaiah 27:1; Amos 9:3). Here he is a colossal astral creature.

Like Rome, built on seven hills and ruled by 10 successive monarchs, he has "seven heads and ten horns" (verse 3). The horn is the symbol of power (see Daniel 7:7, 24). As prince of this world and with seven crowned heads he exercises the fullness of his power in contrast with Christ, who has the seven Spirits of God (1:4; 3:1). Both numbers, seven and ten, are symbols of completeness.

WITH COMET-LIKE tail this colossal creature angrily sweeps a third of the stars of heaven down to earth (verse 4). The reference recalls the phenomena of falling stars, the seduction of the angels who with him lost their heavenly estate (Isaiah 14:12-15; Daniel 8:10), or the partial martyrdom of God's people (Daniel 7:7; Hebrews 11:32-38).

John emphasizes the evidence of Satan's enmity toward the Messiah. The dragon stands before the woman about to deliver ready to devour her offspring (verse 4). How well he knows that the coming of the Messiah means his defeat!

When the mother church produces the Messiah, who is destined to rule the nations with a rod of iron (Psalm 2:8), the dragon fails to foil the divine purpose. The Messiah, on the other hand, accomplishes his mission and ascends to heaven to the right hand of the throne of God (verse 5). The woman also escapes and receives protection and nourishment in a place prepared by God (verse 6).

Just as Israel escaped the Pharaoh when she fled to the wilderness, so the

woman finds refuge from the ravages of the dragon for 1,260 days, the apocalyptic period covering the calamity of the last times, sometimes given as 3½ years, 42 months, or "time and times and a half of time" (Daniel 7:25).

ALL THIS TRANSPIRES in the sky where the two signs appear. Apart from his birth and ascension there is no reference to the life and times of the Messiah. The scene is supra-historical. But it has reality. It represents a struggle which has had meaning from the beginning of the world, the struggle of light and darkness, of truth and falsehood, of Christ and Satan.

John envisions the struggle which took place in heaven. "And there was war in heaven" (verse 7). In reality this section (7-12) should precede the former (1-6). But John's interest is not chronological but cosmological. He views the struggle of God's people against a corresponding cosmic conflict.

Michael, the archangel, leads the host of heaven in battle against the devil, the archenemy, and his hosts. Apocalyptic represents Michael as the heavenly prince and special patron of Israel, her defender in the last times (see Daniel 12:1).

IN THIS COSMIC CONFLICT Satan suffers defeat. He fails completely and loses his place in Paradise (verse 8). Cast out of heaven, he and all his hosts fall down upon the earth.

Viewing the future victory as already realized, the seer marks it by a great liturgical outburst. He hears a voice from heaven in hallelujah chorus resounding praises before God and Christ. It is the outcome of this conflict in heaven that calls for the new majestic hymn of redemption. Christ has won salvation, the kingdom, power, and authority. The devil has suffered defeat.

While the heavens may rejoice, the earth and seas still face woes, such as are manifest in persecution, by reason of the presence of Satan, cast down from heaven. His anger is very intense, for he knows that he has a limited time in which to perpetrate his diabolical designs before judgment falls (verse 12).

RESUMING THE narrative where it left off at verse 9 to give place to the paean of praise (10-12), John turns attention to the situation on earth. He observes that the dragon engages in a vicious persecution of the church, represented by the woman.

For her escape from his presence the woman is given "the two wings of the great eagle" (verse 14). This figure is probably derived from the account of the deliverance of God's people in the time of the exodus, when Israel was borne as on eagles' wings (Exodus 19:4).

A huge sea-monster, the dragon emits a stream of water with which to wash away the woman. But the earth is friendly. It assists her by absorbing the stream (verse 16), as in the days of Israel, when it swallowed up the men of Korah (Numbers 16:32, 33).

BAFFLED BY the earth and the escape of the woman, the dragon turns in rage upon "the rest of her seed." As God said to the serpent, "I will put enmity . . . between thy seed and her seed" (Genesis 3:15). Included in the reference are all true Christians, distinguished as those who "keep the Word of God and hold the testimony of Jesus" (verse 17).

This whole mysterious drama carries a message of comfort and cheer to Christians under trial. The defeat of the dragon is already a fact. His seeming power lasts but a brief hour. To Christ belongs the victory. His saints are secure. Persecutions may come but they need not fear.

Personal Problem Clinic

Deception?

QUESTION: For four months I have been going with a boy, 19. I have held him very high. He has been driving a nice car, and a few weeks ago he told me that he bought it as a used car, that he will soon have it paid for. Then I learned from an older man in his neighborhood that he doesn't own the car at all, that he has been renting it.

Ed told me also that he has had a year in college, and expects to take the rest of the course and become a businessman. But I found out through one of my aunts that he has never been to college, that he flunked out of high school in his senior year.

He assures me that he cares for me, and wants me to go steady with him. He has a job with an oil company and is making out well—so he says—and is very confident of the future.

I haven't told him about any of these discrepancies. I am afraid to say anything lest I lose him.

REPLY: Ed has quite a line—perhaps true, at least in part. Be cautious about believing or disbelieving. In a quiet way, check up on your boy friend. It is possible that, with all good intentions, your older friend and your aunt may be mistaken. Such errors are not uncommon. Yet, when such reports come from two independent sources, there is reason to be suspicious. But give the boy a break until you can be sure.

If he has actually deceived you, confront him with the information, and get down to basic facts. If he has been fooling you on several matters, he may do so in regard to many—and more serious ones.

His stories may be nothing more than youthful braggadocio, not too seriously intended, but with the purpose of making some sort of impression. Such bluff is not to be taken as an unpardonable offence, for he is hardly old enough to know his own mind. His wild tales may be nothing more than a bid for recognition, of which he may be receiving all too little.

Let Ed know what you think of shams. Put him on trial for a while. Be on guard lest your feelings run away with you. If he shows further evidence of falsifying facts, drop him. Desirable as romance is, it cannot be built on make-believes. Be alert for the real thing.

Easy promises

QUESTION: John has good intentions, but I've heard that a certain spot is paved with them. He is a wonderful husband and father in a number of ways. But he is habitually negligent about so many jobs in the house and on the outside. He always says he's going to do this and that, but that's as far as he goes with them. When I ask him to do this or that job, he never refuses—he just fails to perform. When I undertake to do some of these tasks myself, he doesn't like it—he feels I am using a form of pressure. But still he fails to move.

REPLY: Don't nag. Say nothing about these needs for some time. Then, after a good dinner, when you are both in good spirits and talkative, ask him to help you make out a schedule for the next six or eight weeks, not too long in advance. Have your plan pretty well thought out, but not written out.

Mention the more important things that need to be done. Offer to help get them done. Propose the making of a schedule for getting them done, with dates and all. You may relate how Bob and Margaret did a great many things last spring. Don't crowd him so that he has no leisure. Sandwich the jobs in between various recreational events. Be generous in giving John credit for all he does—and even for some that you do.

—EARL S. RUDISILL

Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

The Way to Get Out of Prison

Prisoners of Hope. By H. C. Alleman. Muhlenberg Press. 109 pages. $1.50.

Dr. Alleman is widely known as a distinguished Christian teacher and is beloved by many as a Christian saint. *Prisoners of Hope* is a volume born of this fine scholar's meditating on certain profound passages of Scripture which deal vitally with great issues of life.

There are 15 essays in all, beginning with people locked up, as we all are, within the walls of limitation and restriction, and closing with a message of the morning when all limitations shall be over, including death's, and the day dawns and the shadows flee away.

All the way through this little book—which deals with many problems of human experience—sounds the ringing of the Gospel of God's presence, His power, His grace, His wisdom. So there is light on the roads for us—even when we are shut in behind walls. And we have courage, and hope.

Everyone who reads Dr. Alleman's essays will profit greatly. Preachers will find many inspirations and suggestive illustrations.

Washington, Pa. REGINALD E. DOZER

Religion Belongs In

The Mind's Adventure. By Howard Lowry. Westminster. 154 pages. $2.50.

This book is written by a distinguished college president (College of Wooster) to answer the question, "Can an education that omits religion be considered liberal?" Eloquently, forcefully, and I believe, irrefutably, Dr. Lowry supports the thesis: "A liberal education that omits religion is not in the nature of things liberal at all." By religion he means Christianity.

When the American nation was founded and for more than 100 years thereafter education generally speaking was distinctly religious. The author traces the development of secularism with its moral relativism and the resulting chaotic conditions in the world. He notes the increasing awareness in the realm of higher education, especially in the technical schools, of the need for liberal studies.

A part of this trend is the demand coming from students themselves for an education that is concerned with values instead of mere fact-collecting. "The students are bright enough and direct enough," says Dr. Lowry, "to see that the real questions in liberal education cannot be raised without involving philosophy and religion."

What blocks the inclusion of religion in liberal studies? The cult of objectivity. This so-called objectivity too often embraces some hidden "religions" as liberal rationalism, naturalism, and scientism.

We heartily agree with the author that "the place of religion in the curriculum is crucial." Everyone interested in education, in the welfare of our nation, should read this book. It is exceedingly well written and in our opinion it is one of the really good books of the year. W. P. HIERONYMUS

Fremont, Nebr.

Scholarship

Studies in Old Testament Prophecy. Edited by H. H. Rowley. Scribner. 206 pages. $4.

This is a series of scholarly studies by front-rank Old Testament specialists. The authors include an American (W. F. Albright), a Canadian (R. B. Y. Scott), a Frenchman (the late A. Lods), a German (O. Eissfeldt), and a Dane (J. Pedersen), besides eight British scholars. The collection was published in honor of Professor T. H. Robinson.

Each man presents his own views on a topic of his own selection, relating to Old Testament prophecy and taking account of the present position of Biblical scholarship.

The papers of C. R. North and N. W. Porteous particularly discuss the recent

Scandinavian school of Old Testament interpretation. All the essays are in English, except those of Lods and Eissfeldt. However, texts or terms in Hebrew, Arabic, Syriac, Greek and transliterated Accadian abound. It is not a volume for the ordinary reader.

But for the serious Old Testament student these investigations are of the utmost interest and significance. Individual topics range over matters extending from the eighteenth century B.C. to the present, in date; from reconstruction of the Hebrew text to that of its *Sitz im Leben,* in procedure; from the difficulties of translation to the deepest thoughts of the prophets, in subject matter. These writers open vistas on Biblical research which will stir the minds of scholars the world over. And that is just what Professor Robinson has himself been doing by his writing and teaching over the past 30 years and more. CHARLES M. COOPER

Philadelphia

Old Man's Memory

Diary of a Dean. By W. R. Inge. Macmillan. 228 pages. $3.50.

As dean of St. Paul's Cathedral in London from 1911 to 1934, W. R. Inge was an important person in England, and was intimately associated with many of the nation's leaders. He was also an important person in his own right, being a man of outstanding intellect and scholarship. When the Prime Minister, Mr. Asquith, offered him the deanship of St. Paul's, he was professor of divinity at Cambridge and had already published a number of important books. Being primarily a scholar, he would have preferred to remain within the quiet halls of Cambridge but he felt it his duty to accept the offer of Mr. Asquith, who wanted him "to revive the tradition of the deanery as the most literary post in the church—the tradition of Colet, Donne, Tillotson, Milman, Mansel, and Church." To those who know the story of his years at St. Paul's and who have read his books and lectures, there is no question but that he splendidly succeeded in that task. No matter how busy his days or how many his activities, Dean Inge never ceased being a profound scholar, a stimulating thinker and a writer of literary and cultural distinction.

In a very humble way much of the story of it is told in these pages from his diary. They give us an intimate picture of the life and mind of the man. They are also important from a historical standpoint, giving us an unusual insight into many of the important happenings in England during the years of the first world war and after.

Indiana, Pa. ARTHUR J. PFOHL

Great Man

So Sure of Life. By Violet Wood. Friendship Press. 185 pages. $2.50 (paper, $1.25).

This heart-warming story of an apostle of Christ in the mountains of Tennessee is of special interest-value to young people starting out on life's way. It is packed with answers to the question, "What does faith in Christ accomplish?"

It is the simply told story of a great man, written as if it were the biographical account of a missionary-physician, Robert F. Thomas. The life of Dr. Thomas proves that true greatness does not lie in monumental creations, but in the humble life of faith. Everything Dr. Thomas does is for someone else. His every thought is of loving-kindness. His actions show that the distance from God determines the degree of one's faith, and hence, the intensity of one's life.

There is nothing mysterious about the many miracles of Dr. Thomas but they are no less than miracles. He performs a marriage ceremony for an illiterate mountain couple to whom the sound of the words is one of the richest joys they ever experienced. The mountaineers place their whole-hearted confidence in his ability when he performs a successful caesarean operation. As a businessman he is given the compliment, "Doc, thar haint a better horse-trader anywhar in the hollows." Gradually he brings the community up-to-date socially, spiritually, and morally, a transformation possible only by faith in Christ. DANIEL L. HOFFMAN

Philadelphia

OVERSEAS

GERMANY: Berlin. Oct. 5.—IN THE East Zone the state officials as well as the SED (Communist Party) have been constantly trying to force the churches to support the political system and to make them endorse the Oct. 15 elections. After the destruction of the two non-Communist parties, the CDU (Christian Democratic Union) and LDP (Liberal Democratic Party), the churches are practically the only surviving organizations outside the Communist Party.

More than 90 per cent of the people of the East Zone are church members, so the influence of the churches is considered very great. To a constantly increasing extent the churches, with their emphasis on the biblical teaching regarding free men responsible to God, are rated as the enemy of the Communist state, although the churches have not wanted to be regarded as an enemy.

In September the Protestant bishops of East Germany met in Berlin, and stated that regardless of all pressures the pastors must not join political parties and must not work on the political level. It appears that the state officials are attempting to form a rival church under their own control. In some provinces of the East Zone meetings of pastors have been called by government officials. Very few pastors have attended these meetings. It may be predicted that not many pastors or other church representatives will yield to the government pressure, but strong efforts will be made to force them into the program.

Paper supplies owned by the Bible Societies and by the Evangelical Hilfswerk have been confiscated to a very large extent by the secret police without any explanation given. In the universities the students for the ministry are required to join political organizations and to attend lectures on Communist materialism. Before being permitted to take the theological examinations, every student of theology has to pass a political examination and anotner political examination is going to be given after the second year of study. Here, too, conflicts can hardly be avoided any longer, particularly since political standards are applied even to the admission to the study itself. In this area the church will depend in an ever growing measure on its own theological institutions.

Difficulties have arisen also on the question of church nursing care and religious services in hospitals and prisons. There is a strong tendency to eliminate the deaconesses from the large public hospitals where they have been active for more than 50 years. Church services in hospitals have been stopped by the state authorities in some places and so has the distribution of Bibles and New Testaments in some big prisons.

It is furthermore stipulated that all church workers, social workers, deacons, directors of institutions for the care of youth must take part in the regular courses of political instruction and that church homes must take part in the great political festivities. Conflicts are arising. Strict state controls therefore are constantly applied to church homes and any small infraction is used as a pretext for creating difficulties.

The conflict has not broken out openly. It is however smouldering below the surface.

—BERLIN CORRESPONDENT

Witnesses defy communists

BERLIN—About 18,000 Jehovah's Witnesses from Berlin and the Soviet Zone attended a mass gathering at the Waldbuehne, Berlin's largest open-air theater located in the British sector.

The mass rally concluded a three-day conference of the East German District of the Witnesses. On their way to West Berlin, more than 2,000 Witnesses were intercepted by East German police and were sent back or arrested.

A few days prior to the conference, 15,000 of the 23,000 active preachers in the Soviet Zone were placed under direct police control with orders to report two to three times a day to the local people's police station.

"Thousands of Witnesses have come in spite of this order," a leading preacher declared here, "and they must expect trouble."

PEOPLE

Heads Sunday Evening Club

The Rev. Alton M. Motter, executive secretary of the St. Paul (Minn.) Council of Churches and United Lutheran pastor, has been appointed executive secretary of the Chicago Sunday Evening Club.

Founded in '07, the Sunday Evening Club is believed to be the oldest interdenominational Sunday night religious forum in the United States. Through it, outstanding religious leaders from every part of the U.S. are brought to Chicago's Orchestra Hall.

Midwest Woman Honored

Diversified housekeeping is the rule rather than the exception in the story of Mrs. Lorin Wolff. As the wife of the chairman of the Nebraska Lutheran resettlement committee (for displaced persons), Mrs. Wolff never knows from one day to the next what guests she and her Midwest Synod president-husband may have in her home.

Refugee families who have encountered special difficulties in finding a place to live in the Nebraska area receive temporary quarters with the Wolffs until their problems have been solved and their destinations arranged. Until that time, however, while these people are bewildered and in desperate need of Christian friendship, Mrs. Wolff provides them with the warmth of a Christian home and the assurance of Christian love.

Mrs. Wolff's service was recognized recently when she was honored by inclusion in the Weekly Recognition Gallery of the Nebraska State Journal.

Pastor Richard A. Beck, pastor of New Jerusalem Church, Leithsville, Pa., receives keys to his new parsonage from George Brobst, local contractor. Participating in the dedication services recently were William Rieger and Lewis Koller of the parsonage committee
(Photo by Allentown Call Chronicle)

"Miss Layman-of-the-Year"

A. Barbara Weigand, well-known United Lutheran churchwoman and member of the church's Board of Education, has been named "layman of the year" by the Washington (D. C.) Federation of Churches.

A life-long resident of the District of Columbia, Miss Weigand is the second woman elected to receive the award in the 12 years it has been presented.

A citation accompanying a plaque gave recognition to her "distinguished service rendered in the development of the moral and religious life of the city." In accepting the award, Miss Weigand said, "I've been doing church work all my life; the award came for doing what comes naturally!"

Miss Weigand was the first woman vice president of the Washington Federation of Churches, is presently a member of its board of directors. She is president of the women's board of the National Lutheran Home in the U.S. Capital, has been active in the ULCA's Women's Missionary Society.

Maier Citation

A citation was recently presented to Mrs. Walter A. Maier by Carthage College in honor of her late husband, Dr. Maier, named by the college as *Lutheran Man of the Year*. The citation was presented by Dr. R. R. Belter, president of the Wartburg Synod, last month.

Dr. Belter, who knew the late Missouri Synod leader, called Dr. Maier "one of the most outstanding church workers in the world."

With completion and dedication of this new $350,000 Hanson Hall, all coeds at Gettysburg College now reside on the campus for the first time in the school's history. The new dorm houses 98 girls, includes space for four sorority rooms, recreation hall, other quarters

30-40 Anniversary

Pastor William H. C. Lauer, of St. Simeon's Church, Philadelphia, observed a double anniversary last month—the 30th as pastor of the congregation, the 40th of his ordination. Since becoming pastor in 1920, he has seen the congregation grow from a small number to over 500, recently began confirming children of confirmands of former years.

CAMPUS

Wittenberg Adoption

Forty sorority girls at Wittenberg College have adopted a new "sister" for the coming academic year.

Ruth Zimmerman, 21-year-old daughter of the vice president of the United Lutheran Church in Germany, who has enrolled as a freshman at the college, will live as a house guest at the Chi chapter of the Alpha Delta Pi sorority. The group will provide room and board for Miss Zimmerman as "our way of helping a student from another land who is less fortunate than we," Miss Joyce Snyder, president of the sorority, said.

Miss Zimmerman, who is seeing the United States for the first time, will study chemistry at Wittenberg on aid provided by the college. She will return to her home in Berlin next spring.

Eleven other foreign students, representing seven countries on three continents, enrolled at Wittenberg; from China, Japan, Okinawa, Germany, British Guiana, India and Sweden.

Word has been received at the college that a Korean student, who has a full-tuition scholarship awaiting him, will not be able to come because of the war.

Muhlenberg Plans

Muhlenberg College took important strides in its building program in the direction of the new Field House, new dormitories, and the new boiler house at the regular fall meeting of the Board of Trustees.

The board approved final plans for the boiler house and directed detailed plans and specifications to be drawn up and building bids invited. Work on construction will begin early this winter.

President Tyson reported receipt of a check for $185,759 from the Christian Higher Education Year headquarters.

Muhlenberg's quota of the $6,000,000 CHEY goal is $780,000. Of this sum, $150,000 has already been assigned to the boiler house costs.

Wittenberg Librarian Ilo Fisher examines a 700-year-old Catholic breviary, containing what is believed to be one of the earliest forms of the Rosary. Book is the most valuable single item in Wittenberg's rare book collection

Lutherans on MBS

The Newberry College Singers will again be heard over the 500-station network of the Mutual Broadcasting System on Nov. 12 at 12:00 noon.

The broadcast will originate in the Newberry Community Hall through the facilities of radio station WKDK, Mutual outlet in Newberry.

League Meeting

The annual convention of the Woman's League of Gettysburg College will be held in Gettysburg Nov. 2-3. Sessions will open at 9 A.M. with registration at Christ Church. Business sessions will be held during the day, climaxed by the annual banquet in Trinity Reformed Church. Friday morning sessions will be held in the SCA building on the college campus. Theme is: "Our Service Today for the World of Tomorrow."

The League will present a $50,000 check to President Henry W. A. Hanson for use in the college music department.

Upping Salary Level

A drive for $25,000 will be conducted by Wittenberg College's alumni association during the next eight months.

Funds will be used to maintain and improve the level of faculty salaries and to provide scholarships for worthy students. Last year the alumni donated $20,000 for scholarships.

Briefly Speaking

Minnesota is a land of beautiful lakes, tall stories and long fish. Latest word from Minneapolis Pastor Paul Luther Wetzler: "the last fish we caught was so long we had to step it off! It measured 10 inches (between the eyes, of course!) We had to catch it three times to get it in the boat!"

Just as a visiting clergyman was reaching his sermon climax in the Monterey (Va.) Methodist Church recently, there was a sudden patter up the aisle. An amazed (and amused) congregation watched as a red fox squirrel paraded down the aisle, leaped to the pulpit, stood a moment on the Bible and then leaped atop the minister's head. There was a wild scramble as the squirrel struggled for a perch, the preacher struggling to be rid of the rodent. It ended in a draw when the squirrel fell off and scurried behind chancel furniture and services were brought to an abrupt halt while members administered first aid to the cleric.

While members of the American Lutheran Church, at their meeting at Capital University in Columbus, Ohio, were predicting unity for all Lutheran groups within the not too distant future, the Wittenberg (ULCA) College football squad was doing its best to show Capital (ALC) squad that they had no taste for union, at least, on the football gridiron! In a 60-minute "encounter" between the two teams early last month, the United Lutherans rolled up an 82 to 0 victory!

In editing first proofs of a recent Indiana Synod Bulletin, Editor O. B. Noren found a number of "slips that passed in the night." For example: *Middlesbusy* should have been *Middlebury; A Daring Promise* (a sermon topic) turned up as *A Darling Promise;* CHEY funds had become CHEW funds; and Indiana Synod president was reported to have spent his vacation at his *simmer* cottage.

During the fighting for Seoul, U.S. Marines fought their way past a Salvation Army hall where Korean children, gathered for protection, were singing hymns. The music "Jesus Loves Me" and "Nearer My God to Thee" could be heard above the roar of tanks leading the assault. The children stopped their service only once—to point out to the marines some Communist positions down the street, then resumed their singing as the battle continued.

NEWS IN THE CHURCHES

MICHIGAN

Grand Rapids Construction Begun

MEMBERS of Trinity Church, Grand Rapids, laid the cornerstone of their anniversary chapel Sept. 24. Dr. Ralph J. White, pastor, and president of the Michigan Synod, officiated, assisted by Pastors Robert J. Lignell and Janis Lazda.

Large enough to accommodate 130 people, the chapel will be connected to the church proper by a cloister and sunken garden. A special feature of the chapel is to be the conservatory, a modern touch borrowed from famous chapels in California.

The chapel is a delayed (1946) part of the congregation's fiftieth anniversary celebration. WALTER M. BRANDT

NEW JERSEY

Jersey Deaconess is Consecrated

CAMDEN—Of special interest to New Jersey Lutherans at the Des Moines convention was the consecration for Sister Evelyn Houlroyd, member of The Saviour Church, Trenton. Sister Evelyn is the first deaconess from the state-wide synod to receive consecration to a place of leadership in the church. The Trenton congregation honored Sister Evelyn by sending their Pastor Frederick Fairclough to Des Moines for the consecration service.

THE CAMDEN AREA Leadership Training School is being held in St. Mark's, Oaklyn, each Wednesday Oct. 11-Nov. 15. Instructors include Pastors John Newpher, Louis Helldorfer, Donald F. Irvin, and Prof. William R. Stoever. Pastor Martin Lehfeldt, Camden, is dean.

GUSTAV-ADOLF GEDAT, a leader in the International Council for Christian leadership in Germany, lectured recently in Trinity Church, Trenton, on conditions in Germany, especially among homeless and parentless youth.

PARISH EDUCATION MONTH started with superb enthusiasm in Our Saviour Church, Haddonfield, with an address by Prof. William Stoever, Lutheran educational leader in the Pennsauken school system.

Sister Florence Bechtold, in charge of the Queen Louise Home at Frederiksted, St. Croix, Virgin Islands, was entertained by the Kugler Missionary Society of St. Mark's, Trenton, recently. Sister Florence is the missionary "pal" adopted by the society.

ANNIVERSARIES and expansion plans: Zion Church, Riverside, will celebrate its 80th birthday planning to construct a new parish house . . . Holy Trinity, Maple Shade, has dedicated a new parsonage and parish house . . . St. John's, Ocean City, has outgrown the facilities for the winter and summer congregations, proposes constructing a $30,000 addition. RALPH I. SHOCKEY

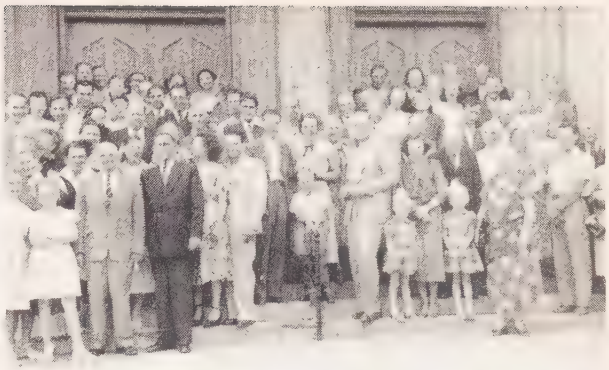
NEW YORK

Reformation Services Conducted

BUFFALO—The Rochester and Buffalo areas observed Reformation Sunday with

Michigan Synod President Ralph White, also pastor of Trinity Church, Grand Rapids, with laymen of his congregation following cornerstone laying for the new $75,000 chapel

New Americans from the Louisville and Lexington area of Kentucky recently participated in a service for DPs at Fenner Memorial Church, Louisville. Here they pose for the photographer



special services Oct. 29. In Rochester Zion Church members played host; Pastor Frederick W. Grunst preached. Buffalo congregations united in Kleinhans Music Hall with the other Protestant groups under the sponsorship of the local Council of Churches. Guest speaker was Dr. Reinhold Niebuhr.

THE REV. CHARLES A. DAVIS, pastor of St. Paul's Church, Pittsford, resigned as of Nov. 15 to accept a call as a board (American missions) missionary to Los Alamos, N. M.

DURING THE Preaching Mission and Visitation Evangelism program to be held in Buffalo Nov. 5-12, more than 100 guest leaders, preachers and evangelism directors will take part in the United Evangelistic Advance.

A city-wide Lutheran mass meeting will be held Nov. 12 in St. John's Church. Guest preacher will be Dr. Warren A. Quanbeck, professor of New Testament and Apologetics at Luther Theological Seminary in St. Paul, Minn. Other participants are Dr. C. P. Rasmussen and the Rev. Royal E. Lesher.

THE REV. ERICH O. BRANDT leaves Immanuel Church, Webster, Nov. 1 to become pastor of Concordia Church, Manchester, Conn.

THE THREE women's missionary groups of Holy Trinity Church, Buffalo, held their annual joint dinner and inspirational meeting early in October. Dr. Edmund A. Steimle, pastor of the Lutheran Student work in Cambridge, Mass., spoke.

THE REV. HOWARD A. LENHARDT, of the Board of American Missions, has accepted the call to become a mission developer.

MEMBERS of St. Luke's Church, Rochester, recently surprised Pastor Adam Schreiber by presenting him with a new car.

FRANKLIN L. JENSEN

PENNSYLVANIA

Church Starts Mission Sunday School

ALLENTOWN—Redeemer Church has opened a mission Sunday school in the Parkway Manor section of this city. The new school has grown out of a survey of the area made by the congregation and submitted to the Home Mission Board of the Ministerium. The board purchased the house which is to be used for the school, also bought a tract of land facing on Route 22. The Donald Realty Co. gave the church an adjoining plot of ground giving a total highway frontage of 220 feet for the erection of a church, if Sunday school growth should some day justify establishment of a congregation.

Dr. Robert Boyer, of the Muhlenberg College physics department, has been elected superintendent of the school. Other officers are Everett Holt, secretary, and Fred Rupert, treasurer.

REALIGNMENT of several conference parishes continues. Decision has been made to dissolve parish ties between Holy Trinity Church, Mountainville, and St. Andrew's Church, Summit Lawn, effective Jan. 1. The Rev. William Stebbins, now serving both

chruches, will be pastor of Holy Trinity.

ZIEGEL'S CHURCH, Fogelsville, observed its 200th anniversary Sept. 17. HEIDELBERG CHURCH observed its 210th anniversary a week later. Other recent anniversaries are Christ Church, Shoenersville, the 170th; St. Paul's Church, Cementon, the 50th; and Emmanuel Church, Petersville, the 227th.

ENLARGED and renovated church school rooms and nave at St. Luke's Church, Allentown, were rededicated Sunday, Oct. 8. Two ministerial sons of the congregation, Luther K. Mohr and Malcolm W. Albright spoke.

A NEW ORGAN in Jacob's Church, Jacksonville, was dedicated Sept. 3. Recitals were given by Giuseppe Moschetti and Henry Hensinger, organists of St. John's Church, Allentown, and Salem Church, Bethlehem.

THE 50TH ANNIVERSARY of the pastorate of the late Dr. George Greiss at St. Paul's Church, Allentown, was observed Sunday, Sept. 3, with fitting tributes from Mayor Donald Hock of Allentown, the Rev. Conrad Raker of the Good Shepherd Home, Attorney Orrin E. Boyle, and the Rev. Richard Klick, Dr. Greiss's successor at St. Paul's. Dr. Greiss died suddenly last March 21.

Muhlenberg College has renovated completely its East and West Hall dormitories, as the first fruit of the United Lutheran CHEY appeal for $6,000,000. Work on a new boiler house will begin early this winter. At a meeting in Allentown, Sept. 28, the Board of Trustees authorized the launching of architect's plans for the completion of the East Hall quadrangle. President Levering Tyson reported a student enrollment of 818.

THE REV. S. V. BALLEK has accepted a call to the Altonah-Tatamy parish, effective Nov. 1. For the past five years he has been assistant pastor of St. John's Windish Church, Bethlehem.

THE LUTHERAN LEADERSHIP Training School of Allentown and vicinity began its ninth year in Christ Church, Allentown, Oct. 3. The Rev. Edward Schmickel is dean. Faculty members are Rodney Ring, Pastors Ralph Hartzel, Earl Kreidler, Mrs. Charles Nester, and Dr. Russell Stine.

HENRY W. SNYDER, JR.

PENNSYLVANIA

Laymen's Retreat Slated Nov. 24-26

PITTSBURGH—The second annual Laymen's Retreat of the Pittsburgh Synod will be held over the Thanksgiving holiday at Livingston Hall, Thiel College, Greenville. *"The Lutheran Church in Action"* will be the theme discussed by the Rev. Frederick Reissig, executive secretary of the Washington Federation of Churches, and Dr. Paul C. Empie, executive director of the National Lutheran Council.

A SERVICE of recognition was held in Grace Church, Clarion, for Miss Mary Kimpel, who enters full-time service as a parish worker in Fargo, N. D. She is the first member from Grace to devote full time to church work.

ZION'S SCOUT TROOP (Johnstown) made certain there would be no milk shortage at camp. The father of one of the boys loaned them a cow, two other brothers had a goat.

During the last two weeks of October the Greensburg Minsterial Association placed Bibles in every Bibleless home of Greensburg. A survey made in the Pittsburgh area revealed that only 2 per cent of the persons questioned had Bibles in their homes; 105 Bibleless homes were found among 150 persons questioned at McKees Rocks; 150 out of 200 in Duquesne did not have Bibles.

MRS. EARL J. THOMAS, Erie, was re-elected president of the Women's Missionary Society of the Pittsburgh Synod at its annual convention held in Trinity Church, Connellsville. Also re-elected for another term were Mrs. G. L. Himmelman, Bellevue, vice president; Mrs. E. G. Price, Pittsburgh, secretary; Mrs. Glenn Shanor, Apollo, statistical secretary; Mrs. Wesley Henry, Jeannette, treasurer.

Sister Edna Hill, Philadelphia, and Miss Christie Zimmerman, Guntur, India, were special convention speakers.

Mrs. C. W. Baker, president of the ULCA Women's Missionary Society, recently returned from a five-week inspection tour of Lutheran World Relief in Europe. "European conditions," she said, "should prick

the conscience of every American Christian and arouse us to the needs of destitute and displaced Europeans." She referred to the statement of a former millionaire who had lost home and family but who could still say, "We have so much to be thankful for. We have something they cannot take from us. We have our faith." She is of the opinion that in the present struggle, young people hold the key, with Russia using teams of young people to promote Communism.

LUTHER E. FACKLER

Laments Growth of Communism

YORK—"Communism is gaining recruits by the lassitude and indifference of our churches," said Dr. Paul C. Empie, speaking in Hanover to a large congregation at the close of a busy day meeting with the Lutheran World Action committee of the Central Pennsylvania Synod. "We must think in terms of Christian discipleship and increase our support of the Lutheran mission actions throughout the world."

LUTHER MEMORIAL, new mission for York, received 126 members at a meeting in Valley View school. Oct. 26 marked the first congregational meeting, when officials for both Sunday school and congregation were elected. The new church will cost about $75,000.

THE CONFERENCE women's missionary convention held in St. Peter's Church Oct. 17-18 featured Leila R. Van Dusen, missionary from India; Elaine P. Wagner, from British Guiana; Sister Sophia Moeller, R.N., and Cordelia Cox, resettlement executive of the National Lutheran Council.

West Penn Conference will meet in St. Mark's Church, Emigsville, Nov. 14, with President Guy E. Miller presiding.

THE REV. DAVID A. MENGES has succeeded the Rev. R. C. Schiebel as pastor of the Mt. Carmel parish, Hanover.

HERBERT HOKE, of Abbottstown, was elected president of the York District Luther League recently.

OVER 130 PERSONS have been registered in the Lutheran Leadership Training School sponsored in York by the Lutheran Sunday schools of the city and county.

THE ULCA BOARD OF PENSIONS has benefited to the extent of over $19,000 from the estate of the late Pastor John F. Stabley. The board of foreign missions received $9,700, the Board of American Missions, $4,800, and the Good Shepherd Home board, $4,800, from the same source.

PAUL LEVI FOULK

DECEASED

Dr. Harry B. Stock

Dr. Harry Bixler Stock, pastor emeritus of St. Paul's Church, Carlisle, Pa., died Oct. 1. He was 79.

Born in Carlisle on Sept. 3, 1871, Dr.

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Stock was graduated from Dickinson College in 1891, and from Gettysburg Seminary in '96. Ordained by the West Pennsylvania Synod in 1896, he became pastor of St. Paul's Church at once. He was given the degree of doctor of divinity by Dickinson College in 1908.

From 1920-22 he served as president of the West Pennsylvania Synod, served many years on the board of directors of Gettysburg Seminary. From 1918 to 1925 he was a member of the Board of Home Missions and Church Extension of the United Lutheran Church.

In June 1946 Dr. Stock retired after 50 years of service to the Carlisle congregation, was presented with a purse of $1,000 and the title, pastor emeritus.

Funeral services were held Oct. 5 at St. Paul's Church, Carlisle, with Central Pennsylvania Synod officials participating.

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CHANGES OF PASTORATE

CALIFORNIA SYNOD

FOERSTER, JOHN D. From Stoystown parish, Pa. To First Church, Redlands, Calif. 908 Church St.

NICKEL, RAYMOND L. From Doylestown parish, Ohio. To board missionary for American Missions in California. 2071 S. Broadway, Santa Ana.

FLORIDA SYNOD

HARRIS, CHARLES J. From St. Michael's Church, Allentown, Pa. To Holy Trinity, Miami, Fla. 2381 S.W. 16th Terrace.

MARYLAND SYNOD

SCHLOTZHAUER, H. EARLE. From Bethel Church, Manassas, Va. To Calvary parish, near Hempstead, Md. Greenmount, Hempstead.

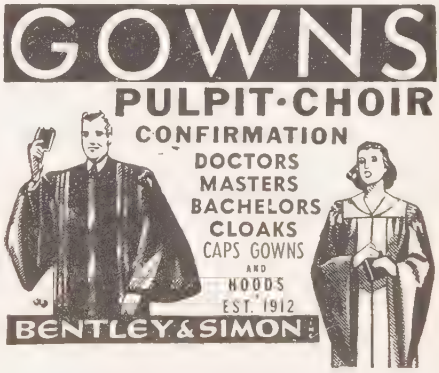
MIDWEST SYNOD

HEUSER, EARL. From Central Seminary, student. To Zion Church, Hanover, Kan.

MINISTERIUM OF PENNSYLVANIA

ANDERSON, KENNETH R. From St. Peter's Church, Stowe, Pa. To St. Mark's Church, Mechanicsburg, Pa. 117 W. Keller St.

FOERSTER, FRED C. From St. Paul's Church, Terryville, Conn. To Friedens Church, Philadelphia, Pa. 3087 Emerald St.



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HORNE, ROBERT E. From St. Michael's Church, Sellersville, Pa. To Trinity Church, Norristown, Pa. 415 DeKalb St.

REITZ, PHARES O. From Berrysburg parish, Pa. To St. John's Church, Hamburg, Pa. 135 S. 3rd St.

SCHOENEMAN, PAUL S. From ALC. To Millcreek Parish, Pa. Address: Newmanstown, Pa.

STAAK, HAGEN. From Hamburg, Germany. To St. Peter's Church, Allentown, Pa. 302 Ridge Ave.

STAUFFER, SAMUEL F. From St. Paul's parish, Pa. To Zion Church, Weatherly, Pa. 333 Third St.

NEW YORK SYNOD

GIBNEY, HERBERT. From Atonement Church, Saugerties, N. Y. To Epiphany Church, Hempstead, N. Y. 95 Mead St.

NORTH CAROLINA SYNOD

HEWITT, A. KENNETH. From Mountain Mission, Konnarock, Va. To Haven Church, Salisbury, N. C. 201 W. Harrison St.

SEABOCH, J. A. From Good Shepherd Church, Savannah, Ga. To St. Mark's Church, Salisbury, N. C. Route 2.

OHIO SYNOD

ALLBECK, ALTON N. From Augsburg Church, Toledo, O., assistant. To St. John's Church, Covington, O. 218 S. Wall St.

BUHL, ALBERT H. From Trinity Church, Akron, O., associate pastor. To Superintendent of Home Missions of Ohio. 449 E. Oakland Park Ave., Columbus, O.

HACKENBERG, WILLARD M. From Zion Church, Wakefield, O., supply pastor. Retirement. 1218—13th St. N.W., Canton, O.

HOEFLER, RICHARD C. From St. John's Church, Springfield, O. To Wittenberg College, instructor in speech.

HYDINGER, JOHN C. From St. John's Church, Dravosburg, Pa. To Hilltop Church, Columbus, O. 139 S. Westmoor Ave.

SCHOFER, JOHN A. From Lordstown parish, O. Retirement. Address: Lima, O.

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STENDER, W. H. From St. Matthew's Church, Kings Mountain, N. C. To St. Matthew's parish, Cameron, S. C.

VIRGINIA SYNOD

BOWDEN, GEORGE S. From Tom's Brook parish, Va. To Zion-St. James' Church, Waynesboro, Va. Route 2.

WARTBURG SYNOD

HUNTLEY, JOSEPH. From Martin Luther Church, Chicago, Ill. To Immanuel Church, Lake Geneva, Wis. 1110 Park Row.

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ULC CALENDAR

NOV.

1- 2. Women's Missionary Society Executive Board. Muhlenberg Bldg., Philadelphia

2- 3. Women's League, Gettysburg College. Christ Church, Gettysburg, Pa.

3. Board of Ministerial Pensions and Relief. Muhlenberg Building, Philadelphia

14. Brotherhood Convention. Virginia Synod. Christ Church, Roanoke

17. Brotherhood Convention. South Carolina Synod. Redeemer Church, Newberry

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IN CONCLUSION . . . . . .

THERE MUST BE SOMETHING in the American climate that's hard on miracles. Mrs. Mary van Hoof of Necedah, Wisconsin, can't get credit for having seen the Virgin Mary. The bishop of her diocese, John P. Treacy, definitely discourages people from believing that Mrs. van Hoof experienced a genuine vision.

Why should a woman living in Necedah be less likely to see the Virgin than if she lived in the little town of Fatima in Portugal? That's where a vision of the Virgin was reported in 1917. The Roman Catholic Church certifies that, and is strenuously advertising it throughout the world. And the French village of Lourdes—where everyone knows Bernadette saw the Virgin in 1858—has become a famous shrine of healing.

Why not Necedah? Roman Catholics need a real American vision. It might bring in 500,000 converts. Because many people will believe anything. Are Roman Catholics afraid of press photographers who stood around Necedah to take pictures of the Virgin when she appeared?

THIS PASSION of Roman Catholics to exalt and glorify Mary the Mother God is something we Protestants can't even begin to understand. We are grateful to Martin Luther and the others, at this Reformation season of 1950, that they saved us from this fantastic distortion of the Christian gospel.

As Pope Pius stands outside St. Peter's this week and intones his definition of the dogma of the assumption, it will be a necessary part of Roman Catholic belief that Mary rose from the dead and ascended into heaven. Already in many Roman Catholic countries the adoration of Mary far overshadows the worship of the redeeming Christ. This new teaching goes far toward making the Roman Catholic Church no longer a Christian church at all, but a cult of the Virgin Mary.

WHEN LUTHER and the other Reformers broke loose from pagan doctrines of the Roman Catholic Church, they clung with fierce devotion to the Bible as the one dependable textbook of truth.

God speaks continually to men, of course. God spoke to Luther in firm and positive language. But we to whom God speaks are in danger of confusing God's words with our own imaginings. Therefore the words we hear must be required to square up with the revelation of God which is recorded in the Bible.

The Bible is not God. We're not supposed to worship it, as the fundamentalists do. But here in the Bible is the written record of God's revelation of himself in the supreme hour when He came unto us in Jesus of Nazareth. God himself speaks to us from its pages.

And although each of the 70 cardinals, and all the Roman Catholic bishops and archbishops throughout the world were to line up in St. Peter's Square and tell us something which they claim is infallible truth, we'll know they're talking through their hats if we can't find it in the Bible.

Let us pray in sad humility for the liberation of a great multitude from the monstrous pretensions of the Roman Catholic Church. And let us also give humble thanks for our own liberation from the danger of deceptions which lurks in old traditions. Luther was God's hatchet man. He smashed up the antique furniture in the church of his day. We've already accumulated a certain amount of this ugly stuff ourselves, but not enough yet to block up the aisle between man and God.

—ELSON RUFF

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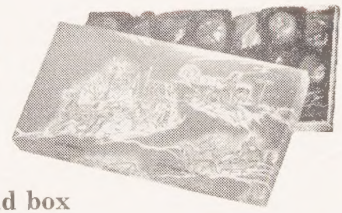

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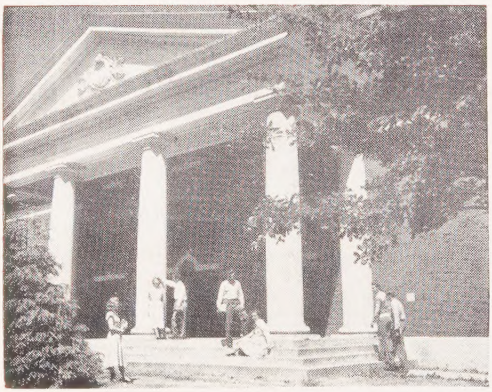

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